GUIDO DE GIORGIO

"LA TRADIZIONE ROMANA"

Edited by Gianfranco de Turris

INTRODUCTORY NOTE TO THE SECOND EDITION

"To live means to search for all the mysteries of this dwelling without defiling it, leaving it intact exactly the opposite of what science does that invades, soils, wastes, and devastates everything. Therefore, the life of the ancients, conducted according to the traditional norm, was deep, rhythmic, intense, thus stronger, truer, purer, and necessarily more beautiful."

Guido De Giorgio.

INTRODUCTORY NOTE TO THE SECOND EDITION

Written over 50 years ago and first published in a limited edition 16 years ago, Guido de Giorgio's "La Tradizione Romana" now sees the light once again in the "Orizzonti dello spirito" series, founded in 1968 by Julius Evola. Thus, two names, one well-known and the other much less so, both linked to the realm of Tradition in our country, are once again united. However, this particularity, the fact that the book has long been out of print, and the necessity of rescuing from oblivion a text almost unique in its kind, which if, as will be seen, it had ended up in the hands of Mussolini, might have steered fascism in different directions, are not the primary reasons that prompted this new edition. The true reason lies instead in the cultural climate we are experiencing today, which is profoundly different from that of 50 or even 16 years ago.

The 1980s, now almost concluded, will be remembered as a decade of cultural transition, given the numerous and contradictory tendencies that emerged after the "revolutionary" and dogmatic upheaval of 1968. One thing, however, is certain: the current social development is leading to depersonalization, uprooting, and massification. The results, at both individual and collective levels, of the "computerization of life" are evident. The anti-utopian notion of the "man-number," the ant-like man, is becoming a reality through the concept of "man-input." In this context, the desire not to lose one's individuality, to rediscover one's cultural origins, and to rise above the formless crowd of anonymous electronic codes becomes stronger. People want to be part of an organically and harmoniously connected universe, ceasing to be like mad splinters in a society that appears perfect and orderly only on the surface.

Among the many ways to achieve these aims, one has been the rediscovery of "traditional values." The last decade has witnessed a multitude of authors, works, and topics associated with this concept. The "conversions" of personalities, authors, and publishers in this direction are countless. Even attempts to ridicule sapiential culture, like those carried out by Umberto Eco in his novels, have ultimately yielded

effects opposite to their intended purpose. Whether these attitudes are genuine or fashionable, heartfelt or superficial, can be debated. However, the fact remains that there has been a shift in this direction compared to the previous period when the rediscovery of Evola and Tradition appealed to certain factions of the "protest" movement (as evidenced by the numerous reprints of his books between 1967 and 1972). Yet, all was lost and dispersed in the "years of lead."

Indeed, those years were marked by upheaval, not only due to paramilitary groups but also from a political and cultural perspective. Armed terrorism disrupted civilian life in our country, and the terrorism of the official intelligentsia self-identifying as "secular democratic antifascists" hit hard, after the 1972 elections, all Anti conformist culture that was conveniently labeled "right-wing," condemned to ostracism, and blacklisted. The crisis of identity began then, and hardly any of the non-leftist publishing initiatives launched during that time survived. By 1974, the void was nearly complete. The hunt for those who weren't aligned with the left intensified, to the extent that it became challenging to survive in various circles if one bore a non-conformist label—be it in the judiciary, journalism, academia, publishing, schools, or factories. Notably, a highly esteemed figure like Franco Pintore (1935-1980) found it necessary to sign the preface to the first edition of this work under the revealing pseudonym "Libero Rupe."

Republishing "La Tradizione Romana" means also remembering this unfortunate figure, an appreciated scholar and dear friend. Born in Manciano (Grosseto) and relocating to Rome with his family after the war, Franco Pintore immediately engaged in political and cultural activities, contributing to magazines like "Azione," "Ordine Nuovo," "L'Italiano," and even editing one himself ("Le corna del diavolo"), editing an anthology of Charles Maurras' writings ("Volpe," 1965), publishing a sharp and nonconformist booklet ("Del luogo comune," "Volpe," 1973), joining the "Gioacchino Volpe" Foundation, participating in its annual meetings, and writing for the quarterly "Intervento."

He graduated in 1970 in History of the Ancient Near East with a thesis on Paths and Travelers in the Pre-Classical East and became an assistant to that chair under Professor Mario Liverani, who held him in high regard. Yet, the atmosphere at the University of Rome at that time, for anyone who didn't embrace Marxist ideas or even if one didn't share them but failed to conform to them, was stifling. Franco Pintore was thus compelled to find work in a more tranquil institution and became a contract researcher at the University of Pavia's chair of Aegeo-Anatolian Philology in 1975-1976. The chair's holder, Professor Onofrio Carruba, had approved his transfer from Rome, where Pintore also worked at the Center for Ancient Near Eastern Antiquities and History.

"For his extremely reserved character and excessively self-critical attitude towards the results of his work, Franco Pintore remained an isolated figure in the work environment, defenseless against the lethal mechanisms of ambition, competition, and selection operating within it," writes Professor Liverani. "Within the university sphere, he achieved no more than the position of exercise instructor in Rome and then contract researcher in Pavia, despite his preparation and scientific output being of

significantly higher value than many appointed professors." His studies published in specialized journals were highly regarded. Then, "an illness that arose seemingly out of nowhere but quickly turned severe and painfully prolonged," as Professor Carruba recalls in a memorial published in the Pavia Academic Yearbook, cut short Franco Pintore's life at just 44 years of age: "A lively personality of deep humanity, reserved and courteous, leaves behind a sharp sense of regret at no longer having him as a colleague in studies and work." For these reasons, Professors Carruba, Liverani, and Zaccagnini curated a volume of "Studi orientalistici in ricordo di Franco Pintore" (Gjes Edizioni, Pavia 1983), which can serve as a valuable reference.

In addition to his political passions and his original historical, artistic, linguistic, and ethnological research, Franco Pintore also nurtured a profound interest in esotericism and spiritualism. Testimonials to this are his prefaces to "Il Potere del Serpente" by Arthur Avalon ("Edizioni Mediterranee," 1968), "L'evoluzione interiore dell'uomo" by P.D. Ouspensky, the disciple of G.I. Gurdjieff ("Edizioni Mediterranee," 1972), and the one for "La Tradizione Romana" the following year. If Franco Pintore were to publish this today, he would not need to resort to the subterfuge of a pseudonym. Today, the situation has changed so much that the concerns expressed in the "warnings" of the 1973 edition have become entirely unnecessary. The climate has shifted, and there's no longer a risk of someone confusing the neologism "fascificazione" created by de Giorgio with the term "fascistificazione" used during the Fascist period. While the "battle of words" continues, especially in the realm of public discourse (historian Renzo De Felice even once seriously proposed refraining from using the term "fascism" for a certain period to allow it to shed the improper, inaccurate meanings attributed to it by pseudo-historians and pseudo-journalists), it would require deliberate misunderstanding to misinterpret the meaning of "Fascismo integrale" proposed by this unique scholar 50 years ago, at the outset of the global conflict. It's defined as "the complete restitution of Romanity understood as the common principle and unifying power of the two traditions [pagan and Christian] brought back to their precise distinction." Similarly, the term "fascificare," as mentioned, means "to give each element a unique direction, a center, an axis, without confusing them."

The rediscovery of traditional doctrines by certain sectors of contemporary culture seems to be something different from the rediscovery of the occult and neospiritualism that characterized the 1970s, which aligns with the "second religiosity" of times of decline analyzed and condemned by Spengler, Guénon, and Evola. Today, there are signs that these doctrines are being truly understood as "sciences of the Self" rather than mere escapism from an unsatisfactory reality. They are seen as methods of inner work to improve and elevate one's spiritual status, leading to transformation. Of course, it's possible to encounter deviations along this path, particularly among those who start with misguided methodological premises, rooted in a cultural foundation opposed to the "traditional doctrines" they rely on. These deviations, based on materialistic ideologies far removed from the "spirit," can be particularly dangerous, as they cause confusion and unwarranted legitimization. Despite this, it could be argued that today, when a certain type of unnatural and massified science (simultaneously elitist and almost "esoteric") seems—though not certainly—to have reached its extreme consequences, the groundwork is being laid for a return to tradition, to the more serious and enduring aspects of doctrines related to it.

The book by Guido de Giorgio could be one of the milestones on this path to rediscovering forgotten but not lost values. Its seed, sown in public in 1973 during one of the darkest periods of our recent history, is now acknowledged by various unexpected sources to have had limited impact in small circles, already receptive to such messages.

Today, it might be more effective. As already mentioned, the fear of certain words has decreased today, and the "warnings for the first edition" should only apply to the most hostile and biased backward elements of contemporary journalism. Moreover, there's ongoing research that has yielded surprising results in reevaluating figures and "movements" from the Fascist period that were unjustly considered secondary and overlooked, in order to gain a better understanding of all facets of Fascism (even its post-1943 Republican aspect) and all its ramifications. The current view is that the regime, both culturally and politically, was less monolithic than it was made out to be.

A text like "La Tradizione Romana" rightfully finds its place in this new image of Italian culture between the two wars, as it emerged from a cultural-political current characterized by the proposal of a sort of "superfascism," representing what one could call the right-wing wing of the regime. Side by side, among the "esotericists," we can also place other groups, such as the anti-idealist monarchists around "Il Secolo Fascista" by Fanelli and Serventi, the integralist Catholic movement around Papini and Bargellini, the "right-wing" futurists associated with Volt, and the "strapaesani" like Maccari and Soffici of "Il Selvaggio" magazine.

Within this context, Guido de Giorgio also fits, characterized by what he himself in the third part of his work calls "Fascismo sacro," the "sacred Fascism." He was part of a current (not institutionalized, certainly) characterized by the proposal of a type of "superfascism," which could be seen as the constructive, active aspect of the "Fascismo sacro e guerriero," the "sacred and warrior Fascism" he referred to.

The book, "a simple introduction to the doctrine of the Roman Tradition," as the author himself warns, also belongs to the trend of "literature of crisis" from those years. This was a current that included names like Spengler and Huizinga, Carrell and Guénon, Mann and Evola, Ortega and Massis, D.H. Lawrence and Benda, Heidegger and T.S. Eliot. These authors analyzed the decline of the West and Europe, seeking a way out of the drama unfolding before their eyes. This can be seen in "La Tradizione Romana," where de Giorgio expresses a future vision that, despite its language, contrasts with the practicalities of the time. He describes a society where everyone could exercise the "freedom they deserve," not a world governed by an "undefined theory of ascetics," and envisions a society characterized by harmony between Contemplation and Action, resolving conflicts within the context of the Roman Tradition. It's a vision of the "realization of Dante's dream." His dream involves the internal regeneration of individuals and the subsequent external transformation of society. It's similar to the

dreams of many "spiritual" reformers, from Campanella to the Rosicrucians. And because it's a "dream," it's not a utopia. It's rooted in the real potential of human beings, rather than being imposed externally. This vision remains theoretically possible even in an era of decline, much like when de Giorgio wrote. In Guénon's world of the "Reign of Quantity," there's always the potential for individuals to revisit these "ancient symbols" and ascend the ladder of values, achieving the "restoration" proposed by Guido de Giorgio and others close to him. "The true power of man," he writes, "lies in the realization of his divine nature." This spark within us is something that physical brutalism and the murky psychological complexities favored by modernity aim to make us forget, both in the 1940s and the 1980s. This work, described by the author as a "simple hint and not a treatise," might serve as a guide or, without a doubt, an important albeit difficult and complex step on the challenging path to escape from the abyss. The difficulty and complexity arise both from the ideas presented and from the language itself, as Guido de Giorgio acknowledges the challenge of expressing the inexpressible, the unspeakable, and the ineffable.

Professor Pietro di Vona, in his work "Evola e Guénon" (Società Editrice Napoletana, Napoli 1985), characterizes de Giorgio's style, considering him "the best Italian disciple of Guénon," and notes that his writings contain "high and enigmatic intuitions" masked behind an inspired, fervent, and almost rhapsodic tone. Philippe Baillet, in his essay within the anthology "L'Instant et l'Eternité" (Arché, Milano 1987), uses similar terms to describe de Giorgio's style, referring to his ability to "express the inexpressible."

The way "La Tradizione Romana" was discovered is emblematic of its hidden and secretive nature, as well as its worthiness to be remembered. In the spring of 1970, a scholar of Tradition purchased a volume from an antiquarian bookstore near the Capitoline Hill. The book had the name of a person, Corallo Reginelli, inscribed inside, who had been part of the Group of Ur in his youth and had subsequently met de Giorgio. Reginelli, who was about to leave Rome for Merano, possessed among his many books the typescript (probably the only existing copy at the time) of "La Tradizione Romana," which no one in the esoteric and traditionalist circles in Italy imagined or remembered existed.

After examining the typescript, Julius Evola, who had been in contact with Guido de Giorgio, approved of its publication, recognizing its significance. However, it's important to note that there is no indication that Evola was aware of the existence of "La Tradizione Romana" before his examination of the typescript. Evola's interactions with de Giorgio and their intellectual debts are detailed in a passage from "Il Cammino del Cinabro" (II ed. Scheiwiller, 1972), where Evola describes de Giorgio as an "initiate in a wild and chaotic state" with a remarkable intellect, but also an unstable temperament and strong emotional and lyrical qualities.

Furthermore, a remarkable and significant letter dated December 18, 1940, from Guido de Giorgio to Massimo Scaligero sheds light on what the trajectory of fascism might have been if circumstances had been different. In this letter, de Giorgio writes about his constructive work on "Fascismo Sacro" (Sacred Fascism), which he states was in the hands of Mussolini. He also mentions that he personally met with

Mussolini to discuss a matter related to the death of his son, Havis, in Ethiopia. It's intriguing to speculate that during this meeting, de Giorgio might have presented Mussolini with the typescript of "La Tradizione Romana." This meeting occurred just before Italy entered World War II.

These revelations suggest that there may have been unexplored possibilities and influences at play during that time, potentially indicating that Mussolini was contemplating a different direction for fascism, focusing on spiritual and constructive aspects. This could shed new light on Mussolini's intentions and aspirations for Italy's future, especially considering his later interest in shaping a "new Italian" not just physically but also spiritually. Certainly, to return to the initial discussion, there are clear and symptomatic doctrinal differences between "Gli uomini e le rovine" (Men and Ruins) and "La Tradizione Romana." One of the most apparent differences is the perspective of Guido de Giorgio that Christianity is an orthodox "traditional form" that emerged in the West from the East at the moment when the previous tradition, paganism, had "died," exhausted its cycle, and transitioned from the Fascist symbol to the united symbol of the Cross, all unified under the occult name of Rome, "enclosed in the bifacial center of Janus." According to de Giorgio, between these two traditions, there is a "succession and fusion," but not in a historical sense. Rather, this succession and fusion occur on the level of symbolic and mythical values, with myth understood by de Giorgio as the "symbolic formulation of divine transcendence." This position, as previously discussed, may have been known to Evola through their correspondence and is referred to as "Christian Vedantism." This viewpoint could even be interpreted as indirectly polemicizing with the ideas presented in Evola's "Imperialismo pagano" (Pagan Imperialism) (1928) and "Rivolta contro il mondo moderno" (Revolt Against the Modern World) (1934).

De Giorgio aims to reconcile the ideas of Guénon, Reghini, and Evola, attempting to overcome their irreconcilable differences. His intention was to outline the "general lines... of a society constituted according to the principles of a true tradition" and to serve as a model and example to guide the contemporary West back to a long-lost normality through an internal rectification, as highlighted by Di Vona. De Giorgio successfully synthesizes neoplatonic, Christian, Hindu, and Islamic themes, merging them into a higher synthesis.

The critiques provided by "Gli uomini e le rovine" and "La Tradizione Romana" can still have relevance in the 1980s, with necessary adaptations to the changing conditions of life. De Giorgio's ruthless and vehement criticism of the "machine" serves as an effective antidote against a certain modern mentality. He portrays the machine as the "most vile expression" of the modern world, the culmination of error, the ultimate concrete manifestation of Western catastrophe, a diabolical creation that materializes all that is life in man and symbolizes the Divine Reality. The machine, in his view, is death and spreads death, thickens the darkness, and embodies the tangible manifestation of dark and diabolical forces that operate suddenly, seemingly at random, while following a hidden and insidious plan of development.

Some of de Giorgio's other reflections and speculations on topics like work, war, capital punishment, science, and freedom may appear quite unsettling in the face of deeply ingrained conventional beliefs.

However, these considerations can be taken as absolute limits, higher goals to strive towards incrementally if possible. What truly matters is the overarching theoretical framework, the comprehensive hypothesis that must be kept in mind. As de Giorgio emphasizes repeatedly, he is one of the "purest and most authentic interpreters of the traditional intellect of the 20th century," as described by Philippe Baillet, and his work represents a restoration of the traditional spirit, as external forms cannot be reproduced. It is essential not to be overly concerned with the feasibility of such a privileged situation, as a specific traditional form arises when humans can only return to God according to the norms set by that tradition. The development of this tradition aligns perfectly with the providential plan. In essence, traditions shape individuals, not the other way around.

- GIANFRANCO DE TURRIS.

PUBLISHER'S NOTE FOR THE FIRST EDITION

The Publisher entrusts this "document" to intelligent readers with the certainty that they will understand how the myth and symbol of the Fascio it discusses belong solely to the unique and perennial Sacred Tradition, and therefore cannot be confused with the partial, relative, and contingent use made of them in this or that historical period. Likewise, de Giorgio's Fascism cannot in any way be identified with the homonymous political movement of the twentieth century, given that the Author himself asserts that Dante "is the purest proponent of integral Fascism, that is, of Roman Universality." In pointing out the above, however, the Publisher is unfortunately convinced that regarding the narrow-minded, biased, and lazy, no disclaimer will be effective in distorting them from their congenial and mundane exercise of applying convenient labels to what they do not understand. Considering that this edition was produced from a posthumous work, received in a single typescript copy, the Publisher has deemed it necessary to respect the Author's composition to the fullest extent, down to the details of punctuation. This was done out of fidelity and respect for his highly personal style, intervening only where it was clearly necessary for a clearer reading of the text, which appears to have been left largely untouched by the Author.

PREFACE

A strange and impressive book, this one, which, found under the singular circumstances narrated in the introductory note, I present today, convinced that it exemplifies a characteristic moment of our recent cultural history and, at the same time, a particularly vibrant and promising intellectual trend. Strange, because it will be agreed that in all the political essays of our time, there is no work quite like it: it starts ab ovo, with a long exalted and exhilarating prelude in which the eternal truths of great mysticism unfold again in an intellectual song whose rhythm vibrates on the edge of the inexpressible. From that summit, it then descends step by step, conforming to its own internal rigor, to the analysis of essential factors of contemporary reality: politics, law, philosophy, art, science. Impressive, because the exceedingly high spiritual tension, far from being exhausted on the almost initiatory themes that open it,

permeates it entirely and without compromise, giving each detail of the transmitted vision a genuinely prophetic form.

The language itself sets up a barrier around this singular essay, rendering it fundamentally immune to criticism on the plane of current historical and philosophical critique. However, since it crystallizes into an unprecedented assault on Enlightenment culture and its offshoots, which are the foundations upon which it rests, it relentlessly proposes itself on every page for a total comparison in terms of intellectual and existential validity. In this perspective — and it is best that this be said right away to dispel misunderstandings — whoever wishes to can read it profitably, gathering an intellectual message that knows how to be critical without prematurely engaging in the fashionable kind of dispute that, born within the system out of mere epidermal discomforts, already declines and quiets down in disorientation and acceptance of its own inconsistency.

Perhaps in no other case, as in relation to this work, can one better repeat Elémire Zolla's observation that the mystical point of view knows how to be critical, more acutely, integrally, and legitimately critical than any rationalistic point of view. But here, in de Giorgio's work, the radical mystical criticism of the world does not resolve into resigned renunciation, disdainful detachment, or an escapism which, while in itself most noble, is no less sterile for civil stimuli; on the contrary, it translates into a sharp and fierce determination to bend the unleashed dragon, animated by the desperate, miraculous optimism of a solitary individual who is nonetheless certain, in all his fibers, that the only salvation for the West must now be pointed out in the "cross that rises above the ruins of everything, immense, dark, and terrible."

Those who knew Guido de Giorgio attest to his fiery, passionate, and rebellious temperament, upon which was grafted a deeply aristocratic personality and a vibrant and cultivated intelligence. Born in 1890 to a notary father in San Lupo, in the Sannio region of Italy, he obtained his philosophy degree from the University of Naples at the age of twenty with a thesis on orientalism. He then emigrated to Tunisia, where he taught. It is known that in Africa he became connected with centers of Islamic esotericism. After the First World War, he moved to Paris, where he met René Guénon and established close ties of friendship and collaboration with him. Contributions to Le Voile d'Isis and Études Traditionnelles, signed under the pseudonym "Zero," document this period in Paris, followed by his return to Italy and his encounter with Julius Evola, who remembers de Giorgio as one of the inspirers and collaborators of his journal La Torre, published in 1930.

According to Evola, the influence he exerted on the orientations of the Italian traditionalist movement, emerging from the experience of the Gruppi di Ur, was much more significant and marked than one might assume from the quantity of his published writings. De Giorgio willingly reached out directly and through letters; moreover, he never tried to secure journalistic collaborations or to place his writings, hindered by an almost physical repulsion toward modern urban life that grew more intense over the years. Settled in the mountains of Piedmont, in an abandoned rectory, he lived a life plagued by disorder and poverty, and also harshly affected by personal dramas. He occasionally taught, but never found the

minimum prerequisites for acceptable social integration around him. On the other hand, he never settled into a contemplative withdrawal.

He passed away in 1957.

Aside from contributions to periodicals, I am only aware of one short and measured essay by Guido de Giorgio, titled "Il problema della scuola" (The Problem of Education), published in Rome in 1955, which relates to his teaching experience. Alongside La Tradizione Romana, which is probably his most extensive work and dates back to the years of World War II, there is already mention of a manuscript on the metaphysical aspects of Catholic doctrine, held by the aforementioned disciple. Of course, the possibility of finding other unpublished writings cannot be ruled out.

(1) However, this information does not seem to have been confirmed by bibliographic research. See Note liminaire de l'éditeur in Guipo DE Giorgio, L'Instant et l'Éternité, Arché, Milan 1987, page 10 (N.d.C.).

(2) See Julius Evora, Il cammino del cinabro, Scheiwiller, Milan, 1972, pages 92-93.

"La Tradizione Romana" is an exquisitely apologetic work, conceived and written in a spirit that we are accustomed to calling characteristic of other ages. However, it is a modern work that is firmly connected to currents in European intellectual life of our century, preventing us from considering it a product of provincial backwardness or bizarre and uninformed isolated speculation. The connections of the Author with Guénon alone should warn against any casual devaluation, even to the least open and sensitive observer. Only a more careful consideration of the historical context in which the work is situated will allow us to understand its significance.

We must refer to the tumultuous twilight of the fascist experience, suddenly expanded from an internal Italian matter, three-quarters fueled by contingent or local circumstances, into a pan-European phenomenon laden with intricate and often indecipherable tensions, yet authentic and still unresolved and latent in societies that have survived them. With his book, de Giorgio qualifies himself in a fascist sense, arriving at the term "fascification" to define the work of traditional rectification, and in short, unreservedly situating his message in the context of one of the warring parties' history, exclusively proposing it to those who are now close to collapse. But this is a choice whose determinants, if they are investigable and identifiable, are not fully evident. Official fascism never promised any "fascification" in the sense intended by de Giorgio, while fascism as a historical, political, and cultural phenomenon remained substantially within the framework of the modern world in crisis, simply giving its color to the superficial waters of a current that continued to flow in its sad course.

Think of the façade style in which the most ambiguous suggestions of the puppet-like dynamism of the Futurists mixed with the abandonments to the ecstasy of the gladiatorial pose, which direct classical

inspiration directly inherited from the Jacobin good taste of the miserable Napoleonic republics. Think of the enduring love for papier-mâché: the fortunate but perishable papier-mâché of trophies and exhibitions, and the more ominous bronze and marble papier-mâché that filled the squares of cities and villages with statues of improbable proletarian warriors during the fascist era, just as it had filled them with Masonic-Garibaldian icons thirty or fifty years earlier, and today fills them with pretentious groups reminiscent of movie posters for monuments to partisans. Think of the shameless abuse of shouted and written slogans, recited and musicalized, in which fascism was second only — but by far, in truth — to the current parties and unions of Marxist observance. The industry of political jingles was already thriving, but at the same time and above all, the unstoppable inundation was choking the true song in the people's throat with the unbearable festival-like jingles that immediately seized upon the newborn means of transmission and diffusion: the television offensive against imagination and intelligence was unleashed in the post-war period against a society already deeply spoiled by radios and gramophones. There is no gap between the pre-fascist, fascist, and post-fascist periods in the development of the most odious cancers of 20th-century customs: from stardom, with its sub-products revolving around the commercial exploitation of the most trivial erotic stimuli, to emancipatory and corruptive feminism; from heliomania that crowds every inch of coastline with a naked, plagued, and stupefied humanity every summer, to sports fanaticism that diverts and orients the instinctive sense of community in the people toward fictitious objectives, turns the game into an industry, and ends up creating, alongside the stardom of the female hip, an even more absurd and demeaning stardom of male muscle.

At times, from an anti-fascist perspective, fascism has even been accused of providing incentives and stimuli for the formation of the current mass-man: someone would have preferred that people discuss center-forwards in cafés rather than ministers, and therefore promote football mania; they would have thrown the seeds of mass tourism and the collective dissipation of leisure time with the Sunday popular train ride — a pathetic precursor of what today is represented by the automotive weekend — in the fascist period. Effectively, in the 1930s, the first truly pathological case of collective fascination occurred in Italy, focusing on insignificant figurines hidden in chocolate wrappers, the collection of which brought about rewards. However, this accusation seems baseless to us: the phenomena exceeded the scope within which any modern political class would consider it worthwhile to act; the limits to its field of intervention that a traditional elite would consider appropriate and correct are no longer broader or narrower, but drawn differently, encompassing the defense of the social body against demonic assaults, against the intrusion of what emerges from the world of shadows. Fascism knew nothing of this; and if it is true that it allowed young people to play with a bit of verbal mysticism, it never shook the conviction that serious and concrete matters were elsewhere, and the pillars of the new order, which, despite everything, it vaguely felt it had to give birth to, to carry within itself like a pregnant woman carries and nourishes a creature of which she knows nothing, were in the definition of relations between productive categories, in their top-down organization into bureaucratic corporations, in the establishment of new systems of political representation and government control of the population, in the planning and growth of industrial activities, in the creation of social security institutions, in the regulation of public safety, in the Academy of Italy, in the reform of the legal codes, in reconciliation with the Vatican, and other such matters. It was seen in short, not how much all this was worth — often it was truly worthwhile from the perspective of a bourgeois society determined to postpone the collapse of its rule of law — but what kind of pillars it represented. Fortunes and careers unfolded during the twenty-year

fascist period, in one direction or the other; the same entrepreneurial class that established factories in the North during the Giolittian period — or before — thrived after 1915, after 1922, after 1935, after 1945, finally arriving in the 1950s and 1960s, despite any shortage of raw materials, to proudly make us one of the most industrialized and polluted countries in the world; the bureaucracy that cut its teeth and its costume in the corporate state institutions constitutes the backbone of today's vast quasi-state; and it is truly spiteful to reproach politicians who, from an anti-fascist standpoint, complete a career in government, having started in the corridors of the fascist party, since these men, before and after, have done nothing but follow the dictates of their inner nature, as every man has the right to do — and has no others. These considerations have brought us in contact with the problem, still very much alive today, of what fascism historically was, a problem that is certainly not suitable to address in this context what primarily interests us from our standpoint is what fascism, in Italy and Europe, was not but could symbolize within a specific framework and serve metastorically. Because before being a regime of order, fascism was a framework of crisis that eluded the dialectic of crisis; before becoming convention and being exercised, it shattered various conventions and remained, despite being exorcised, something that should never have been, a stumbling block on the path of human progress toward collectivist leveling.

Activism without a clear doctrine, receptive to the most diverse vital phenomena, in it one could see a preliminary stage of mediation towards the most suitable environmental conditions for some minds to be open to a radical rethinking of the meaning that forms of association and all other elements of culture have in relation to the fundamental existential problems of man. Flashes in this direction manifested themselves in the later years, even outside intellectual circles, better solidifying the entire experience within the Right's history and, on the other hand, confirming the intuition that had already led many traditional consciences to a conditioned consensus with fascism.

The small group of traditional inspiration that welcomed Guido de Giorgio back to Italy, and which, in nearly universal misunderstanding, accompanied the regime while maintaining a clearly critical stance, is certainly one of the less investigated and known components of the intellectual landscape of our time. It was burdened with the task of serving as the pivot for a reversal of historical choices and ideological relationships that was ultimately meant to restore Tradition to the Right and the Right to Tradition, rescuing one from Masonic deceit and freeing the other from the dead-end of "legitimist" traditionalism.

In a historical paradox, we see the 19th century handing over to us the essential ideas of Western Tradition, including that of Rome, inserted into the doctrinal framework of the great movement that began with the Enlightenment and eventually bloomed into socialist collectivism through a coherent process of internal clarification that gradually shed it. These ideas were fundamentally antithetical to it; they were transmitted, to a greater or lesser extent, distorted and, in any case, compromised.

It is widely known that during the 18th century, the hierarchical structure, symbolism, and rituals of an initiatory corporation of masons were seized and turned into instruments of political subversion on a

global scale. However, it often goes unnoticed that, in the spirit of the same ingenious initiative, the entire realm of things, memories, documents, and suggestions related to the continuing existence and perpetuation of esoteric life in Europe was seized and exploited. This was imposed upon by the clumsy uniform of Promethean rebellion that exalted the sensitivity of the Romantic century, and whoever wanted to believe it was taught that Albigensians and Templars, Faithful of Love and Rosicrucians were but precursors of the Carbonari as champions of libertarian progressivism in the fight against Mithraic and Scepter Tyrannies. And when the writings and deeds of these worthy individuals did not correspond to this cliché, facile explanations of the necessity of secrecy and encoded language were employed. With the first great and conscious propagandistic distortion of history, the malleable variety of events over two millennia was read as a thrilling conspiracy against Throne and Altar; and the Throne was primarily that of the Holy Roman Empire, the root and culmination of all others; the Altar was that of the Roman Church. But it is truly difficult not to recognize in this nucleus of authority, as fragmented and depowered as it may have been, and in the system connected to it, the political projection of Roman Tradition. Naturally, Rome became a favorite target of speculation and Masonic and para-Masonic dissemination beyond the Alps, while here, especially through the work of Mazzini, a complementary process was taking place: Rome was secularized, democratized, and nationalized, reducing its idea to a narrow and exclusive myth suitable for only one people, to be used against the relics of imperial and papal order, in essence, against Rome itself.

While perusing the copious and varied literature of the Risorgimento and post-Risorgimento periods on Rome, it is amazing to see that no one paused to consider what the internal rhythm of Roman life was, and how, more or less, all the "Romanesque" elements in those circles boiled down to an exciting dream of cinematic grandeur moderated by a bit of biblical moralism. Pre-Christian religiosity, an utterly indecipherable enigma from that standpoint, provided those who liked to call themselves "pagan" with a formula of exteriority to be enjoyed in a state of naturalistic and aesthetic alienation, or to be employed in a banal anti-ecclesiastical function.

Against this multifaceted assault, the civil order of the West was powerless, condemned to the mere effort of preserving itself like a body of water from which every source had been cut off. All its value rested on the dignity impressed upon its forms by its remote traditional origin, and it was not entirely unaware of this; but for centuries, at least since the Counter-Reformation — in perfect analogy to what the reformed churches had done in their areas — had reduced the spiritual life of Catholic peoples to a kind of imposing doctrinal and hierarchical mausoleum, every manifestation of traditional dynamism had ceased within it, and invariably, every movement resolved into an accentuation of the gap between form and substance, into a removal of current reference points. From top to bottom, the law was a timid and lazy adherence to conventions, beliefs, and customs that were transmitted, loved, and enjoyed for their reassuring and soporific warmth, defended with methods and arguments that poorly masked the paralyzing skepticism and radical pessimism of men crushed rather than vitalized by the inherited tradition. In short, it must be said that among these traditionalists, there was no lesser misunderstanding than between them and their adversaries regarding the rhythm governing a traditional existence and thought. With the formal abolition of the Roman imperial dignity since 1805 and the pontificate, despite persistent pre-agonistic struggles, moving toward adapting itself to a simple

moral teaching within a collectivist society, it became clear at the beginning of our century that — in a literal and concrete sense, not as a rhetorical figure — the throne of Rome was vacant, and the animating force of Roman Tradition had entirely withdrawn from the segments that had been part of the living body of pre-modern Western civilization, leaving them to their human fate. The insurmountable chasm that had opened at the center of civil society was reflected in the void that each of its members discovered at the center of themselves, and it better measured how seriously it could break free from the larval automatism to which post-Roman Western civilization, in desperate and satanic self-defense, was increasingly binding it. And thus, Nietzsche's famous proclamation of the death of God came to cast the formidable die of man's present into the conflict between Left and Right, Revolution and Conservation, the worship of the past and the worship of the future, becoming a catalyst for what, by its nature, opposed the goals that were becoming increasingly clear, toward which the march of the modern world was progressing.

In Italy, with regard to the nationalist movement, both groups of Catholic traditionalists and elements familiar with the concepts of Tradition and the idea of Rome due to their exposure to Masonic and Mazzinian teachings gravitated toward it. As a typical representative of this trend, Arturo Reghini can be mentioned. In his writings, still imbued with Carduccian classicism and ideologically linked to Enlightenment frameworks, there occasionally emerges a less particularistic and conventional idea of Rome as the traditional center of the West. Reghini's pagan-inspired Romanism would later pass, in a formulation more open to the currents and needs of European right-wing culture, into Julius Evola's first political book, "Pagan Imperialism" (1928). Meanwhile, with a significant parallel movement, the idea of Tradition across the Alps was shedding the equivocal and distorting attire that the confused heap of theosophical, neo-Gnostic, and Martinist sects had imposed upon it, regaining its meaning by touching base with more vigorously surviving esoteric currents in the non-European world. Works by Guénon began to circulate relatively widely in Italy as well when Guido de Giorgio returned, providing his pioneering contribution in that phase.

The crisis of Western civilization was one of the most prominent themes of denunciation in the first half of our century. From Spengler to Huizinga to Guénon, reflective minds and awakened sensibilities across Europe framed the catastrophic outcomes towards which the illusions and errors of Enlightenment had led the social body entrusted to them from various perspectives. Today, as civil society crumbles — or, because it's the same thing, as it undergoes continuous and uncontrollable transformation — this is known to everyone and truly moves no one anymore. Starting from the end of the Second World War, the condition of humanity in this condemned abyss has become the major theme of denunciation that consistently succeeded the first.

With "La Tradizione Romana" by Guido de Giorgio, we have yet another diagnosis of the crisis of the West, which its radical approach vigorously opens up to the problem of man and makes current. As the author points out in the conclusion, "returning to Roman Tradition means (...) allowing each individual to develop their nature normally."

The consideration of the disastrous effects of political and social chaos on the personality and destiny of all and each one represents one of the guiding motifs that recur insistently throughout the work and can also be proposed as a key for interpretation. Clearly, when speaking of Roman Tradition and extolling its symbols, de Giorgio is not engaging in mere antiquarianism, nor does he aim to revitalize — humanistically or romantically — any "golden age" of Western history. It's evident that, when evaluated against the backdrop of a profoundly historicist culture like modern Italian culture, the book turns into a consciously intentional essay of anti-historicity. From the historicist standpoint, man is as he is by virtue of History, which, explaining him without remainder, nullifies as unreasonable, morbid, and transient anything in him that may counteract its meaning; in essence, man exists for his historical role. From the traditional standpoint, it is Tradition that exists for man, not man for Tradition. And Tradition, in its civic dimension, is polarized against history while remaining rigorously distinct from it. Projected onto its metastoric screen, the non-simultaneous manifestations and internal potentialities of a particular humanity and of every individual find their relative place and integration, along with the irreplaceable guarantee of absolute validity.

For the average contemporary individual, it is not easy to enter into this realm of ideas and access the ground on which the discussion of the views presented in this book makes sense. A series of preliminary choices must be taken for granted, choices to be made within the secret of one's own conscience through a maturation conditioned by factors that are not easily enunciable. The open discussion surrounding Roman Tradition requires staying at its level. To better explain with an example, it can accept that the light-hearted "agere et pati fortia Romanum est" — despite Livy's own unawareness, which is quite clear to de Giorgio — implies a reference to contemplation and action only from someone who is already intimately convinced that the Livy he reads is an object that manifests itself alongside him in his present, and who knows how to draw the necessary conclusions.

A certain type of scholarly reservation may arise or block the reader from the very first page. When de Giorgio speaks to us about the small and great holy war, he is manifestly drawing on Islamic traditional terminology. His presentation of the castes is more akin to Indian tradition than, for example, to our Plato. And so on. In a sense, this book can already be identified as a product of that universal humanism that could become the foundation for traditional normalization in individual cultural areas. Why, then, has there been talk of Roman Tradition? First and foremost, on the secular ground, one can observe that the historical situation of the West had not yet reached its current state. Thus, the Roman name, which today holds negative connotations in many places, could indeed encourage awakenings and promote encounters of considerable political and social forces and entities. The author harbored no illusions about the real quality of the hierarchies of the Roman Church, to the point that he indicated an external spiritual movement — which he defines as the "priesthood of solitary ascetics" — as the spring that, once triggered, should have set in motion the process of traditional rectification within the ecclesiastical structures. Nonetheless, he saw a Catholicism closed off for internal defense against modernist temptations, intact in its formal dignity and faithful to the spirit of the Constantinian synthesis. He believed it to be a nucleus not entirely compromised and therefore activatable.

Beyond this personal stance, when speaking of Rome, de Giorgio certainly had in mind the traditional datum well known in the Middle Ages and repeatedly illustrated by Dante, according to which, independently of any historical contingency, a permanent bond would link the destinies of Western humanity to the Eternal City. Recently, Guénon, explicitly mentioning Rome, had illustrated the character of visible projections of the supreme universal center of certain locations, which were destined, due to their sacredly significant topography, to become metropolises of entire parts of the world. For de Giorgio, then, to rigorously qualify the Tradition of the West as Roman is not a cultural option, much less a nationalist one, but an act of impersonal alignment with a sacred doctrine. This is a doctrine known to the Middle Ages and repeatedly illustrated by Dante, according to which, independently of any historical contingency, a permanent bond would link the destinies of Western humanity to the Eternal City.

Translating the sacred sense of Romanity into a unified formulation is the grand ambition of the book, pursued tenaciously by interrogating memories and symbols with a spirit that, surpassing half a millennium of historical and antiquarian research, directly reconnects to pre-humanistic speculation. The rest of the text is still in Italian, and it continues to discuss the medieval Roman tradition, deviations from the norm of traditional civilizations, and the complexity of medieval Romanism's political structure. If you would like, I can provide a summary or answer any specific questions you have about the remaining content. - Franco Pintore.

AUTHOR'S NOTE

This essay is a simple introduction to the doctrine of the Roman Tradition and not a partial or complete treatment of it, as it would be futile to attempt to cover such a complex topic in just a few dozen pages. It is important to understand that the Roman Tradition encompasses two traditional forms that historically succeeded each other and intertwined over the centuries, albeit never completely due to various reasons that would need to be explored in the nature of Western peoples. Hence the urgency of this synthesis, which is already virtually contained in the succession of these two traditional forms, in the events that led to the disappearance of the first and the emergence of the second, in the significance of the symbols belonging to both, and in the substantial unity of the doctrine achieved through their unification, which Rome has accomplished as an absolute, metaphysical-sacred center and as a permanent center of the West, even though there are visible aspects that are evidently secular but conceal a much deeper need.

The perspective of this essay is absolute, meaning metaphysical, sacred, and traditional. For us, these three terms are identical, as they converge in determining the same domain, that of transcendent truths which constitute the supreme purpose of humanity. We consider this purpose to be traditionally of divine origin and divine destination, provided that individuals willingly and knowingly strive to reclaim

what they have voluntarily lost: their true power and their highest dignity as the favored creation of the Lord, returning to Sacred Tradition. This orientation, which is the absolute perspective, is not open for debate. It is to be accepted or rejected based on whether one is or is not within the Tradition, not only the Roman Tradition but any other truly orthodox tradition worthy of that name.

We are not proposing a new philosophy, art, or way of life – these would have little interest in the realm of Europe's current fascination with loudly empty and artificial novelties. Rather, we absolutely avoid anything commonly labeled as "original" or "personal" since such endeavors tend to be too distinctive and limited to serve true renewal. We propose what is older than the world itself: the return to the traditional spirit. Since this essay is addressed to Westerners, our focus is more specifically on returning to the Roman Tradition.

This return signifies, for us, an awareness of the divine order, the restoration of traditional principles, and the reestablishment of a traditional society according to Regnum and Imperium, spiritual authority and temporal power harmoniously developed within the same traditional framework. While the unification of these two powers might be possible in the East, or at least in parts of the East untouched by European conquest, it is absolutely unattainable in the West. Here, these two spheres must remain distinct but concentric – directed toward the same goal: the triumph of truth and the preservation of the traditional axis within the spirit of God.

The West has no other vital tradition aside from the Roman Tradition, provided that it is integrated and realized in the entirety of its developments, which can be attributed to its two essential types: Contemplation and Action. This essay underscores the necessity for contemplation and action to be reintegrated into the traditional sphere, with action truly rejoining this sphere. The former, even if limited to very few individuals, has never left it, nor can it if by this term we mean the integrative realization of the divine, rather than a vague and nebulous pseudo-mystical aspiration that is entirely subjective and individualistic. Only the balance between contemplation and action, referred to by the first two castes of Priests and Warriors, can ensure the orthodoxy of the traditional axis – the homocentric convergence of all aspects presented by the traditional society, considered from above not as a rapid and overflowing torrent but as a regal, majestic, and serene river that flows in its deep channel and irrigates expansively for the fertility of plains and valleys.

The return to the Roman Tradition implies the re-fascification of Europe and the world – a comprehensive return to the spirit of truth under the name, symbol, and reality of Rome, which must be regarded as a sacred, immutable, uncontaminated apex, beyond any egoism or ambition of individuals or peoples. This should be viewed in the true light of the divine plan to which it belongs. This is the ultimate goal of the Roman Tradition – the exaltation of Rome's potency within the sphere of Tradition, which alone can provide the West with truth, justice, and greatness.

The restoration we propose, building upon Dante's thoughts, aspirations, and ideals, is a return to the spirit of Rome – not a mere repetition of the past, which would be unrealistic since nothing repeats itself in the contingencies of the world. Rather, it is a complete adherence to the eternal principles of truth, contained in the Sacred Books and expressed through ancient symbols. This extensive work of re-fascification entails an enormous effort that must be undertaken by individuals of good will if the West is to be saved from catastrophe. We are not primarily concerned with external material catastrophe; that would have little value for us on its own. Our main concern is with internal spiritual catastrophe – the collapse of spiritual life and the decay of truth that is already unfolding amid the tumultuous surge of impulses, aspirations, errors, and egotism that has never found a period so closely resembling it in the history of the world.

Europe lacks stability because it lacks tradition. By losing sight of true "dynamicism," as explained in these pages – that is, traditional dynamicism – Europe has allowed itself to be engulfed in a tetanic tremor of permanent mobility labeled as "activity," "dynamic impulse," and the like. In reality, all of this is childish delirium stemming from a progressive decline in intellectual capacity, which, as it subjugates the spirit to matter, also oppresses humanity with machines.

We are convinced that no compromise can save the West. Anything that remains profane will always remain so, despite thematic variations so dear to European acrobatics. What is necessary is a resolute return to the sacred, metaphysical, and absolute – and hence, the real. What can still be sacred in the West beyond the Roman Tradition? Nothing, unless one wishes to resort to the numerous shrines erected at every crossroads by the countless scavengers of exotic remnants, which are normally gathered with exemplary audacity for the construction of imbecile structures.

The Roman Tradition is the salvation of the West, encompassing the synthesis of the two traditional forms – the ancient and the nova – as we endeavor to demonstrate in the course of this essay. This synthesis is the Sacred Romanity that represents the Universality of Rome's spirit. We mean for Rome to be the supreme unifier of spirits, individuals, and peoples. We envision the Pax Romana as truly the pax augusta, sacred – one that is achieved within the depths of consciousness illuminated by the radiance of the actualizing power, that is, the Spirit of God. And it is external harmony, achieved even and especially through struggle. This, for us, is the universal peace toward which men of good will must strive – not the peace of so-called pacifists, something unrealizable and hence harmful, but the resolution of all conflicts within the same traditional channel. Disagreements, conflicts, and wars are inconsequential, as long as they occur within a traditional society governed by a norm that is not only of divine order. However, we believe that whatever is truly divine is also truly real – the Sacred Science, whose custodians are the Priests and defenders are the Warriors. This is the Roman Tradition – to restore humanity's dignity, to guide it through contemplation and action, to the measure of each individual's abilities, back to the Supreme Principle, which alone truly exists and without which nothing would be as it is. The true power of man, expressed by the lightning-like emblem which is the Lictor's Fascia, lies in the realization of his divine nature and origin. Against the physical brutality and murky psychological convolutions cherished by the moderns, we oppose the great and inexorable light of the Spirit of God that illuminates the sky

and the earth, transforming the latter into the necessary vestibule and the obligatory vehicle for reaching the impeccable summit. Yet, to accomplish this restoration, the Sacred War is necessary, fought pro aris et focis, for the triumph of Tradition against the degradation of the West caused by centuries of deviation and ignorance. Centuries-old prejudices must fall one by one, the ignorance of truth must vanish forever, and individuals must cease pretending to be what they are not. Instead, each person should reclaim their rightful place, serve the Truth of God, obey the law, and consciously submit to rulers. This alone will constitute true freedom and dignity. The amorphous, quantitative, leveling schema – the murderer of human freedom – must disappear in the face of the restoration of castes, which alone can ensure the resolution of odious conflicts stemming from the materialistic view of things.

We believe that a few men of good will can successfully lead this holy war. It is not necessary – and indeed impossible – for everyone to attain the same level of consciousness of traditional truths to the same extent, given their difficulty, depth, and vastness. Yet, if each of these individuals hierarchically carries out their work, first within themselves and then among others, we believe that within a not overly lengthy, though not extremely brief, period, Europe could lead the world toward a superb equilibrium where humanity's divine power would truly assert itself.

A few words about this essay, which is a mere hint rather than a comprehensive treatment. It has been written and developed absolutely, meaning without any kind of reference to prevent dissipations and deviations. It is spoken, not printed; talked about, not written. As such, certain chapters, especially the first one, have a particular exposition due to the difficulty of the subject and the impossibility of adequately expressing it. Those who direct their thoughts to these intricate matters will find many integrated doctrinal analogies and equivalences that are not explicitly mentioned. For example, the title of the first chapter, "The Silence," exactly corresponds to the two traditional terms "Mauna" and "Sabaja." To these readers, and to all those who read these pages, in order to excuse the imperfection of form and dispel any false opinions about our intentions and claims, we repeat Dante's words with the same spirit and the same frankness:

"O blessed those few who sit at that table where the bread of angels is eaten! And miserable those who share food with sheep! However, since each man is naturally a friend to every man, and each friend laments the shortcomings of him he loves, those who are nourished at such a lofty table show no mercy towards those who, in bestial pasture, see grass and acorns and go on eating. And since mercy is the mother of benefaction, those who know freely always offer from their good riches to the truly poor, and are almost like a living spring whose water refreshes the natural thirst mentioned above. As for me, I do not sit at the blessed table. But having fled the common pasture, I gather at the feet of those who sit, collecting what falls from them, and I recognize the miserable life of those I left behind. Due to the sweetness I gradually collect from them, I am moved by mercy, without forgetting them, and for the miserable ones I have reserved something."

No error can long prevail against the traditional truth that alone will restore law and freedom to the West – unless it prefers its own material and spiritual catastrophe. We believe that an effort must be made for the triumph of truth and the elevation of man, who has become impoverished and fallen, both a slave and arrogantly proud of his own chains, forgetful of the true power which is the conquest of eternity and the return to the Lord – the Supreme Principle and the source of absolute beatitude.

PART ONE

THE DIVINE CYCLE

1. SILENCE

In the essential bareness where Forms dissolve and Rhythms extinguish, here is the point of convergence that is the origin and the end, the center and the circumference, the apex and the base, the interior and the exterior, the all and the nothing, being and non-being, heaven and earth, absolute determination and absolute indetermination, the unreality of appearance and the appearance of unreality, full of all that is empty and empty of all that is full. Unspeakable solitude, infinite matrix of what is yet to be and what always was and will be, it recognizes itself in the entire fullness that is the absence of every presence and is above all the presence of every absence, limit of every limitlessness, limitation of every limitlessness, apogee of every aspiration, annulment of each of them, absolute affirmation and absolute negation; source of an eternally original and eternally flowing perpetuity, name of the unnamable and unnamability of any name, recurrence of the new and newness of the recurring, harmony of discord and discord of every harmony, reabsorption of totality into a point and expansion of unity into the whole, omnipresence of the invisible, omniradiance of the imperceptible, absolute ubiquity of the indeterminate. Pause and flow, bed and wave, irradiation of darkness in the light of every light, beyond what is affirmed and what is denied, beyond the thought that thinks in the thinker that is thought, beyond the purity of every impurity and the impurity of purity itself, in the abandonment of what was never left and in the preservation of what was never abandoned, for the sanctification of every evil and the malefaction of every good; between the One that is everything and the All that is one, in the glorification of the last and the abjection of the first, where no light of this light, in a light that is light only of itself.

It is the immutable center of all mutability, the indelible root of all fragile armament, the flicker of night in a night that is only light, the reduction to zero of totality, the unification of the divergent into a unity in which all divergences converge, the truth of every error and the error of every truth, death in life and life in death, the essence of nothingness and the nullity of every essence, yes that denies and no that affirms, finite in the infinite and infinite in the finite. Indimensionality and absolute permeability, a rock that clouds over and a cloud that solidifies, reduction of the future to the past, annulment of the past and future in the present, absolute ipseity of the present in the infuturation of every past and in the

preterity of every future, it is the secret of the Person, it is this one that is immersed and by intuiting itself, is immersed, it is the voice that falls silent, it is the falling silent that is a voice, Silence that sings within itself and by singing in itself becomes silence alone.

With the nullity of any gestation, the original unutterability is fulfilled in the nudity of every attribute that is not the total and radical essence, similar to a sea without waves, a sky without stars, a light without shadows, a desert without wrinkles, without oases, uniformity and equalization, radical inqualifiability, indivisible totality, simultaneity that reveals itself apically as the immense immobile flower emerging from a long vegetative development that contains root and stem in expansive unity, the ultimate aroma of a thousand worlds surpassed and dissolved in the airy floral texture. In it, the root is reflected just as in the omega, the alpha is reflected in an analogy of position, of development, of which the reality of the world offers only symbols and approximations.

Silence is an attainment, a perfection, a return of creative asceticism, where every syllable empties itself, every voice exhausts itself, every melody fades because nothing more emerges from the neutral uniformity, nothing more rises from the absolute level, nothing more breaks down actuality resolved into a radical apicality that has dissolved every transition, every transformation, every degree of ascent into unopposed and absolute domination.

If we conceive of a process, this is Silence, its resolution but without residues, having no traces of having been anything other than what it is, almost resolving the beginning and the end, the start and the finish into a state that is neither the one nor the other; properly being both. Figuratively, we speak of a beginning and an end where in reality, neither a term nor a degree nor a boundary exists because sameness does not split, ipseity does not alter, unity does not fracture, universality does not specify, uniqueness does not dissolve, beingness does not existentialize, uniformity does not formalize, centrality does not polarize, while eternally remaining in itself and immediately and indivisibly enjoying itself.

This is the mystery of Silence that reveals itself in those who unveil its fallacies, stripping away appearances, unbinding the forms and rhythms from contingency, recomposing what is apparently a part but essentially is everything in the whole and the whole in the One. The mystery of Silence is the equalization of the beginning and the end in the realm of absoluteness, immediacy, and realization. What appears as expansion and development is actually concretion and death, illusory unity, deviating multifariousness, illusory limits and expanses, isolations and detachments where nothing disturbs, varies, decomposes the entirety and the infinity.

Thus, the return is an accomplishment that in turn is a return, without the two terms, taken in the common sense, indicating a passage, a restitution, a reintegration from one state to another because these appear only in an illusory manner but do not exist in the eternal and immutable Reality. The terms

that we necessarily use to express the unconditioned, the absolute, and the infinite Reality are inadequate because they are suited to human faculties that adhere to apparent truths whose meaning must be intuited to understand their limiting function. By stripping away the common and light meaning of the word, one could say that what appears to humans in the world is a game, a network, a guide and labyrinth of Truth, of which one must traverse the texture to see it dissolve before the true and pure light of Knowledge. Reaching this state of denudation, the terms that can be applied to it each arrange themselves in their entirety, meaning each with its opposite, because only one of them would indicate partially what is intended to be denoted, encompassing the absolute indetermination that results from the equilibrium of determinants. This state is Silence, which can be understood, in its highest sense, as the Supreme Reality, while in the process of inner asceticism, it represents the attainment of a stage where, with every multiplicity suppressed, everything that appeared within it, in order to neutralize itself, arranges itself with its opposite. And from this arrangement, the equilibrium of sameness results, the harmony of unification, the restoration of unity.

If we take birth and death as apparent terms of the human and cosmic process, indicating these as two positives, before and after we get two negatives that correspond to Silence understood as origin and end, predetermination and post-determination. In humans, the cry and the death rattle symbolically represent this apparent rupture, interruption of Silence in the apparent birth and apparent death: one precedes an illusory development and the other determines the cessation of this development. No one can assert that in the realm of absolute knowledge, birth and death actually exist, because if that were the case, these terms would be situated between a prior nothing and a subsequent nothing, which is absurd because if nothing is nothing, it is before or after that which is, in essence, the entirety. The illusion of birth leads to the illusion of death where nothing is born, nothing dies in the eternal invariability of the Supreme Reality. If, through birth, an apparently continuous homogeneity that is Silence is broken, then through death, an apparently interrupted parenthesis is closed, but in reverse, for the reintegration of Silence.

Birth and death are the two opposing terms from which the entire dualistic series of the namable derives: if these two terms are apparent, the entire series will be apparent and valid only for humans in the world as long as they believe to exist, along with things, as entities separate from the Supreme Reality. If the realization knowledge of this unique reality achieves the reintegration of the state apparently interrupted by birth and death, this state, Silence, expresses itself, to the extent that it can be expressed, through the parallelism of the denominative series, in the function of absolute equilibrium, that is, unification, rigorously maintaining the two terms, the two opposites, in a way that neutralizes them.

It is not possible to reach the Supreme Reality without the complete antithetic assumption that exhausts every divergence, every duality, resolving them in an equilibrium of compensation, with one of the terms positioning itself in the act in which the other is placed in such a way as to constitute absolute equivalence and equipollence, an indispensable condition of integrative knowledge. Silence would thus constitute the greatest chord of a circle, with its points of intersection being birth and death, and its

rectilinearity absorbing the moments of ascent and descent neutralized by passing through the center, which is the Supreme Reality, the place of absolute equidistance, convergence of the two opposites that are homogeneously equivalent in such a way that one, so to speak, reflects the other, neutralizes it depending on its approximation to the center. Developing this scheme, one obtains the complete human and cosmic cycle on one side and their relationship with the Supreme Reality on the other, as by placing an initial point, birth (N), and a final point, death (M), necessarily, by the law of cycle closure, a prenatal stage and a post-final stage follow, which are arranged analogically with respect to the center in equidistance and equivalence. By joining the two culminating points (a w) representing the maximum ascending and descending phases, the symbol of the Cross is obtained – birth, death, resurrection, ascension within the totality of Life, which is truly the Way. Independently of this final symbol, the line N - A - M represents the state of absolute indetermination, which is the place of all possible determinations, that is, Silence. The potential contained within it is provided by the opposites that coexist equivalently, constituting the equilibrium of indifference, of neutrality, of which the poles are birth and death in relation to humanity and the world.

This state of absoluteness, of uniqueness, differs from another superior state constituted by the point, the center A, symbol of unity, of the ineffable absoluteness, representing the fourth state, the Ineffable. The symbolic relationship can be expressed as follows: the point (A), the Ineffable, polarizes itself by reflecting within itself, opposing itself. Thus, we have the line N-M, which constitutes the opposition of birth and death, or in other words, beginning and end. In the establishment of this opposition, still ideal and unexpressed, the point itself necessarily appears, taking a median position between N and M, birth and death. And this point represents (A), the center, the Ineffable. Unity and trinity become thus indissoluble, while the binary opposition N-M is immediately, once set, resolved in the trinary form. This is the mystery of the point in the line, which is Silence. While of the point (A), that is, unity, nothing can be said except that no determination – being undeterminable – can fix its nature, no category, not even that of being, can define its essence, no image can match its meaning, no name can communicate its form except the divine aspiration. Of Silence, it can be said that it is what is not, to the extent that "is" reflects "is not" in a state of absolute equilibrium, where the principle of duality N-M is closed, so to speak, in the matrix of the unexpressed and undifferentiated.

This process that goes from Unity to Uniqueness, which can be symbolically represented as a point A polarizing N... A... M and simultaneously resuming its nature as a point, situating itself at the center of the line N-M as A, that is, as the fulcrum of an invisible equilibrium of opposites, a trinary term that resolves the binary N-M, is entirely divine, that is, not expressed either in the form of Rhythms or in the form of Forms. And it constitutes what could approximately be called divine creation, the supreme cycle, the miracle of unity, the mystery of the Trinity, the metaphysical procession, the eye of God, the hyperuranian tree. Each of these denominations could be suitable, depending on the intuition of those who adhere to them, always keeping in mind the inadequacy of any expression in the face of the mysteries of the invisible. Distancing, in absolute transcendence, everything related to the origin and the end of the Divine Mystery that has neither origin nor end, it can only be realized through a transformation, a transition (death) from the human to the divine, for which the human's strength alone is insufficient. Those who assert otherwise are charlatans, vain speakers, madmen. The realization of the

divine is accomplished with the divine and in the divine, and is not possible without the Son of God, of which the symbol is the Cross.

Silence is the place of Divine Possibility and represents the inexhaustible womb where opposites are arranged like the points on the line N-M, homogeneously, with a constant reference to the center, which is unity. This metaphysical place is a state of realization, the final degree that precedes the mystery of unity, a station before the Ineffable, and is indicated by the word Silence because it is where all voices disappear except the voice of the One, heard as the final aroma of Divine Darkness. We should say "light" if this term did not express a revelation more than the essence of the Principle, which, in comparison to earthly light, is darkness – that is, boundless light, light upon light, light within light, light plus light, unfathomable depth of darkness because the deeper one delves into it, the more it increases in spirals of superimposed abysses, intertwining, enveloping, suns within suns, galaxies within galaxies, flashes within flashes, in the glory of the Holy of Holies, in the eternity of the immeasurable, inexpressible, unthinkable Truth except by the One who is She and She who is He. For in Him, He becomes She, and in Her, She becomes He – a cascade of suns in a flight of heavens where the light thickens, thunders, sinks, deepens, from bed to bed, divine ocean whose bed is Him, whose wave is Him, whose shore is Him.

Confluence is diffused in centrality, which is omnipresence, in the dissolution of all Forms, in the exhaustion of all Rhythms, in the integration of all silences into Silence, where only one voice is heard, the voice of Him, only one face is seen, the face of Him, only one love is felt, the love of Him, only one knowledge is realized, the knowledge of Him, only one becomes, Him, only one is, Him, only one truth is achieved, Him – the form of all forms, rhythm of all rhythms, silence of all silences, voice of all voices, face of all faces, love of all loves, knowledge of all knowledge, unity of all unities, becoming of all becomings, being of all beings, truth of all truths – Him through Him, Him with Him, Him in Him.

Countries, provinces, continents, skies, mountains, stars, suns, are drawn in, swallowed, integrated into the trembling of the divine aspiration that, from the depths of the heart, all intellect of love, transcends from the human to the divine, from the world to the Beyond-World, from earthly abysses to celestial abysses, and drags the legions of Forms and Rhythms into the vortex of Silence, where the eternal prototypes of birth and end, day and night, multiple and singular, whole and part, finite and infinite, are arranged in a homogeneous convergence towards the Center that fixes them in their principal participation, the ideal axis of the Supreme Reality, the last threshold where the glory of the Glorified loses its glory in all glories, genuflection of celestial hierarchies before the throne of the Most High, in a thunderous hosanna that permeates, surpasses the links of the divine chain, while every petal of the Rose vibrates with the One in which it delights for the One who delights in it, the ultimate apex, the sole apex, a point very distant even from the last threshold, where everything must disappear, even the glory of the heavens, the hymn of the blessed, the wing of Thrones, Cherubim, Seraphim, everything must end, everything must: die so that He alone lives from Himself, knows only Himself, enjoys only Himself, loves only Himself, adores only Himself.

The eyes are stripped, the eyelids of duality fall, the pupil alone remains before the sun, the mystery of all mysteries, reality of all realities, love of all loves, the purest, the greatest, the unique, knowledge of all knowledge, absolute integral unity of all unions, the most fervent, the most complete, truth of all truths, the most authentic, the deepest. It becomes the sun in a fieriness that is itself, realization of all realizations in the accomplished, perfect, blessed essence of the Ultimate Good. After that, the worlds return, the lights, the shadows, the Forms, the Rhythms, the good, the evil, the birth, the death, the true, the false, the divine, the human, the heavens, the earth, the summit, the abysses, the errors, the virtues, the angels, the demons, the voices, the silences, the days, the nights, the laughter, the tears, the darkness, the light, the cradle, the tomb – everything returns in a equalization of values, in a transfiguration of forms, in a hierarchical integration, in a homogeneity of arrangement similar to what was accomplished up there, in Silence, at the ultimate threshold, in the utmost station. And man, the Sage, returns as a human with divine virtues, awaiting the dissolution of the human composite, conscious of truth, achiever of knowledge, already purified and emptied of one's humanity, already liberated from the world within the world, already transcended from life to life, already saint among men, perfect among the imperfect, liberated among the bound, lord of the heavens among the poor of the earth, son of God among the born of the earth, returned to the cosmic and human prison, already an eagle and king of the azure, clothed in blood and bone, already a body of light and wing of God, hated and reviled, already exalted and adored, slave yet Lord, last yet first, dispossessed yet enjoyer of all the gems of the heavens, stoned yet triumphant, genuflected yet sublime, crucified on the servile axis yet universal spacer, dead among the words yet alive among the living, born among the born yet the never-born, blind among the blind yet seer among the seers, despicable among the despicable yet pure, sublime. This is the mystery of the passion and death of the human child of God.

The seed of Silence germinates in the peace of the divine bed in an absolute, unitary fertilization of itself in itself, where the Born that was the Mother is now the Mother that was the Virgin, veiling the unveiled with the veil of the veiler, clothing the naked with the garment of the dresser, stopping the ungraspable, limiting the limitless, giving the divine instant a cycle, the inexpressible an expression, the self-born a father, the self's child a Son, to the inviolable unity of the point, a consubstantial reflection that mirrors and integrates itself, with absolute limitation, "is" that becomes "are," negation that affirms, generated that generates, image that becomes a mirror, lord that becomes servant to serve his lordship by restoring the eternal donation in an eternal restitution, turning one's own breath into a breath that rhythms in the breath, one's own life into a death so that from death, the only and unique life is realized, in a complex of knower to known for the glory of knowledge, of lover to beloved for the supreme triumph of love, a pledge of a reality that is a part of its totality, to show that nothing is in the whole that is not everything in the whole. Going forth from itself to enter itself, as if one could enter when one cannot ever exit, being the "is" in the "is," the all-oneness, the place where all places are located so that one is the place of all places that is in no place. This is the mystery of the two points within the Point.

The Father makes the Son so that he may be the very Son of his Father, the Lord makes the Servant so that he may be the very Servant of the same Lord, the point bifurcates to be within the point the point

that is the point, being generated in the generated, having generated in the generator, unfolding to involve, altering to immerse, the process of a reality that is itself its process, the opposition of light to light in a light that is of itself only light, the dialogue of the one within the one for the one of the one in the womb of the one.

In silence, within silence, it becomes the voice of silence to mirror and hear itself, to be and to become, offering itself as a gift to the giver so that the "I" to the "You" that is "I" may say "You" to the "I" that is "You," placing and opposing itself to reposition itself in its opposing, a voice that is silent to a voice that speaks, the divine dialogue of the point, the power of wisdom within the wisdom of power, a person within the person of the person. Thus, the mystery of the one in the two of the three is realized through the divine womb where the golden seed blossoms in the peace of love that sees in the beloved the face of the lover, the flower of the one, the shadow of the light that reflects within itself and, proceeding from itself and undergoing a process, remains within itself.

"You were before I was," says the Point to the point, "I was before I became in you," says the point to the Point. The immensity of power is measured in the infinity of wisdom, for he who knows can truly accomplish, and the real absolute is only the absolute knower of the infinite possibility actualized eternally.

But as soon as power grasps the mystery of unity and the Point places itself in absolute existence and certainty, it becomes a Father from Lord, and thus begins the descent by creating the womb, the matrix, deflecting and inflecting the center into a vertex of a triangle from which, through the medium of three, the two will be born in a self-generation of light in the light that becomes shadow and darkness, to witness the germination of that which is done from Her in Her.

But this descent is also a greater perfection, for it is accomplished without the one and the two and the three exiting from the reality of the divine cycle: what is born in the Spirit returns to the Spirit, even though it becomes flesh to show that in its most distinct negation, the highest affirmation of its fullness is realized, and that birth is a divine mystery for those who do not know that everything is divine and that everything is mystery, and that the conception of what proceeds from God and returns to God is immaculate.

But this birth cannot be accomplished without the womb where light has created its bed of darkness to emerge in a light that will transform all darkness into light. The virginal womb is the divine darkness, the gestation of God where the breath of the one, through the medium of three, arouses the two, without the infinite simplicity of God being broken or diminished, without the procession of the two from the one into the three being anything other than He and nothing other than He, for in Him is what proceeds from Him and remains in Him, nothing being that He is not, nothing proceeding from Him without coming from Him, nothing that is not in Him, born within the born, He alone never born.

But for the first mystery to be, for the one to become two in three, it is necessary that the other, the second mystery, be fulfilled, the self-generation of light in the holy matrix, in the virginal womb of She who becomes shadow, darkness to generate light, in She who, humble and high, becomes the bed of her own creation, of which she is herself the creature, in the infinite love of the Creator who makes of her a womb to accomplish the integrative cycle of his power, to make that everything in Himself is, even when, by rejecting Himself, He estranges Himself by the clemency of His Lordship and the authenticity of His seal. The Virgin is the seal of God because what is born from Him, while remaining in Him, returns to Him. This occurs without the womb tearing in the procession of the Son from the Father through the Spirit, without the divine unity being altered: the self-intuiting merges into itself and in the darkness that emerges light for the triumph of light. The descent of the Spirit is composed in the ascent of the Son, and this is the Mystery of the Incarnation, where divine infinity grasps its mystery for a light that creates a shadow of itself. This shadow is the place where the divine seed drips into the earth, birthing the child of heaven. The purpose is that all of the earth, seeing itself in Him, returns with Him to the Father and from the Father in God, in whose name everything is holy because He alone is Holy, Holy, Holy.

Silence can be conceived as the absolute absence of all rhythms, and in this case, it is beyond all intelligibility, expression, or communion. It results from the nullity of every attribute, the emptiness of every content in the non-essentiality of every essence, in the annihilation of annihilation and the non-existence of every existence, beyond the point that is origin and end, in the sublimity of the inaccessible, in the inaccessibility of the inexpressible. It's the pure selfhood of nothingness, pure nothingness of selfhood, unintelligible, unthinkable, ineffable, incommunicable. Zero as it zeroes itself and in its zero-ness, it triumphs over incommunicable absoluteness.

Absolute degree that is not even a degree since one neither reaches it, remains in it, originates from it, nor finishes in it. Beyond the mystery itself, pure inessence of the unnamable, perfection within God's perfection, world of God in God, unity without number, without sequence, without attribution, only Self in Self, in the abyss without margin and without bottom, everywhere and nowhere, no to every yes, God of God in God. This is the supreme absoluteness of the Ineffable.

However, it reveals itself in the revelation of revelation, in an opposition that is a positioning, in a distinguishing that is unifying, in a participating that is incommunicability to others than Him, in the sovereignty of His empire. God contemplates Himself, He is the Lord of His own Lordship, forbidding anyone to be other than Him, denying any existence that is not the being of His being, in the unnamability of His essence, an eye in an eye, vision of the one in the one, negation of every affirmation that is not the affirmation of affirmation, universality of dominion in the Lordship that excludes any other Lord than the Lord, any other being than the Being, the essence of being that is only being in the essential unity, substantial unity of all beings contemplated, lived, integrated, eternalized in the comprehensive and exclusive unity of any other unity that is not She, turning into an absolute polarity that centralizes all points in the point, in a knowledge of love purified from any love that is not the love

of knowledge, denying every affirmation that is not the affirmation of His affirmation, bending all creatures in the glory of the Creator, nullifying all lordships in the exaltation of the Lordship, ensuring that only Silence is in the ineffability of His voice that reveals itself in the sameness of His selfhood and confines itself in the boundlessness of His universality. This Silence utters, "No lord, no lord but the Lord, no being but the Being, no father but the Father," revealing with veiling the face of its light, from the prohibition of no to the absoluteness of yes, externalizing the interior in the internalization of the exterior, for the absolute intimacy that reabsorbs prophecy and filiation into the point where the one is all, beyond the point where the one is nothing, because nothing can be said, nothing else can be thought, except that it is. Not unless it is in the unattributability of any name, point, limit, in the inability to insert any center, where "there" no longer exists, nor radiant light, nor shadow that obscures, nor veil that unveils, but the Unnamable, the Indescribable, the Unthinkable. On the threshold of the first and last degree, which is not truly a degree but the extreme limit of the abyss, on this threshold, on this liminality of the Ineffable, stands the second degree. This is the ineffability of the Ineffable, the love of God, the knowledge of the love of God in God, the divine unity of the world of God, God of God in God. On this threshold, there is a prohibition of saying anything about Him except Him, and an affirmation that He is He, and a love that He is in me, and I am Him.

Degree where the creature of the Creator, the servant of the Lord, the child of the Father, proclaim, prophesy, affirm God, nothing but God because God alone is God in the cognitive love of God in God. They are, may Peace be upon them, the sentinels of the abyss, the defenders of the inviolable, the exalters of the Ineffable, the guides to the Supreme Reality, the guards of eternity, the masters of the world, the defenders of the Inaccessible, the saints who affirm, forbid, exalt the Holy of Holies, the unnamable Name, the access that is inaccessibility, eternal seals of eternity before the abyss of eternity. They are the first and the last of the First, which is the last in the unity of the indistinguishable One, unattributable, unintelligible, unrealizable by anything other than Itself, in nothing other than Itself, for nothing else than Itself, Self of the Self for His exaltation.

After the Ineffable, the first degree that is not a degree, and after the ineffable of the Ineffable, the second degree that is truly the first degree, follows the completion of the Ineffable, the Kingdom of the Ineffable, the sovereignty of the Ineffable. This is the first human in the realm of God, the first creature in the world of the Creator, the firstborn in the wilderness of God, the first voice of praise to God, the first act of God, the first recognition of the will of God, the first affirmation of man's sovereignty over creatures. It's in the eternal spring of God's creative breath, in the Edenic exaltation of creation, in the balance where disparity enhances perfect communion, where the homophony of an Ocean in bloom, the primal lights of an actual and defined stellarity, the flourishing of the holy forest, the life of life in God. It's the integral attainment of sovereignty that God the Lord exercises by, so to speak, withdrawing from His dominion, so that the principle of creation is man. The creature is the seal, the term, the end of creation, the royal wanderer, the spacious and fecund royalty, the joy of man in God, the essential solar quality of the creature, gazing upon the Creator in the fullness of creation. This is the descent of God, the ascent of man, the totality of man in God, the revelation of the universality of things in the universality of dominion, the actualization of Him who becomes everything and distinguishes everything in all things. It's the culmination of all rhythms, each pulsating and throbbing with the life that is its own,

but in the life that is only life. It's the human apex and the divine threshold, the beginning of man in God and the beginning of man going to God, the flower of the earth before the stellar abyss of the heavens, communion, equality, specification, univocity of all things in man's sovereignty over things, divine birth of man, God's all-encompassing gaze on things. It's the eternal spring of the world renamed in God, returned to God so that God may exalt and glorify Himself. This, the third degree, is the Edenic peace, the first man, the prince of men, Adam, the father of men, the gaze of God in creative eternity, the flower of all rhythms, the truth of creation in the creature of the Creator, the divine mold concretely exulting in the lushness of holy plenitude. The first and the last, child and elder, integrator of divine enjoyment on the apex of the earth melting into the crystalline tenuity of the air. This is the final link of eternity in the divine cycle, the first degree that preludes in the heaven of earth to the heavens of Heaven. God traces the mystery of His own face in the image and likeness of Himself in man, contemplating Himself in the hierarchy of manifestation, pulsating with His own divinity in unmanifest solitude, His creature, Adam. The first master of the science of God, author of the progeny where the creative flash will engrave the divine seal of Tradition over time, progenitor of the cosmic miracle where light separates from darkness, the sky from the earth, the upper waters from the lower waters. In this miracle, God and man pulsate eternally, separately mirrored in the earth that is all a paradise, the truth of man in God, man's deification and the beginning of his ascent into God. It's the eternal foreshadowing of his conquest when, retracing the creative cycle, he will return to the beginning, what he will be in what already was. It's the instantaneity of the future and the past in the concretive flash of the moment, divine self-determination in sublime creativity, before man was on earth and after man will have been on earth. It's the beginning of God in man and the end of man in God, the mirror of God in the eternal procession from God, the opening and closing of the divine cycle. This is the third degree with the Ineffable or the second degree after the Ineffable. It's the culmination of the earth and the beginning of heaven, the sovereignty of the creature baptizing the universe with God's gesture, in the name of God, in the attribute of God, the seed of the seed of God in the progeny where the creative flash populates time, echoing on the perishing web of the rhythm inducer. While being one and one remaining, the Eternal reabsorbs the perishable, which never was and never will be, except to veil and reveal, unveil and obscure in the silence of Rhythms, the silence of Forms. And only Silence escaping, returning to the One who nests in the one and unifies in the thousand, aroma of all aromas, Holy Holy Holy.

2. THE RHYTHMS

The Supreme Principle reveals itself as silence in its absolute reality – which is the reality of all realities and the place of all possibilities. It exists in eternity, remains in eternity, and becomes what it is in eternity. In its deep and absolute reality lies the Ineffable. In its permanence, it is the Ineffable of the Ineffable. In its becoming what it is, it is the Gloriousness of the paradisiacal fullness of the first man. This is the truly divine cycle that unfolds in eternity, in the present presence of total and integral being, having infinity as its limit, omnipresence as its center, and absoluteness as its expansion. This is the cycle of the truth of God, the truth of the Lord, and the truth of man in the Lord, for the exaltation of His Lordship.

However, the divine omnipotence cannot encompass the entire sphere of possibility within itself. Thus, by apparently externalizing itself – that is, by manifesting itself in limited forms of being – it maintains its

original reality without anything of itself truly going outside of Itself. Everything that apparently is not Itself must dissolve when the impossibility of being anything other than Itself is realized, as nothing can be anything other than Itself. The limitless divine encompasses all limitations and alterities that are apparent and illusory when considered separately from that which contains them and in which they dissolve like vapors in the sun. There is only Him, and nothing is Him except Him, while everything is in Him because of Him.

This is the secret of the truth of the mystery of God: to be everything and not be anything that is not Him, to produce, create, everything outside of Himself while remaining Himself, to become while being, to existentialize while remaining one, to produce while being unproduced, to limit while remaining limitless, to assert itself in the totality of possibility, which is the absoluteness of the Real. This is the knot of non-duality between what is God and what is of God, God in God being, God of God being, God through God being.

Everything is God, but nothing is God except God in God. Only God is God; creation is only in God, the creature is only of God. Nothing can be called God except God, and only God can say, "I am God." Only the divine can be said to be divine. Nothing is in itself, that is, outside of God. Everything is in God without being God. Thus, the world is not God but is of God, just as a servant is of the Lord, for the Lord is the Lord, and no one else is the Lord except the Lord.

However, if the Lord has manifested Himself by creating, His creation is not Him. How could something that becomes what it is be what it is? How could possession be the possessor, the finite be the infinite, time be eternity, the Rhythms be the Silence, the form-having the formless, the sayable and the nameable the Unspeakable and the Unnamable?

Everything that has a limit – creation, time, world, humanity – cannot be a reality, for only God is real, and God is limitless. To say that the world is God is false because only God is God. To say that the world is not God is equally false because everything is God. Yet, this everything is not a part, which, being indefinite, appears as infinite. Instead, it is the entirety of the One, the universality, the omnipresence that is omnipresence because it's the absolute presence that is sublimated in creation, an eternal instant of eternal becoming, being that is in being, knowledge of the known in the knower, love of the beloved in the lover, beatitude of the blessed in the beatific, God of God in God, Holy, Holy, Holy.

To say that creation and the Creator or the world and God are one is an error, as only God can be one, and nothing can resemble God except God. However, to say that creation and the Creator, the world and God, are not two is the truth. While the One is the One, the Two is not One, implying two units that, being opposed, cannot be the One, which is undeniably the One, that is, non-duality. Thus, we will say that God is God, that the world is not God, but since nothing exists outside of God except God, there cannot be duality between the world and God. Therefore, we will say that the world is of God, and God,

being able to reclaim what is His, will reclaim the world in Himself, reabsorbing it so that there will be only God, God in God.

Thus, we have God: God and the world of God; finally, God. Or, to put it more accurately: God creates the world and reclaims it, remaining God, in these three moments, of which the first and the third are eternity, the second is time; the first and the third are Silence, and the second is the Rhythms; the first and the third are reality, the second is illusion; the first and the third are God, and the second is nothing other than God. If we call the first "alpha" and the third "omega," that is, the last, we can say that alpha is alpha, and omega is omega because the entire series of letters flows and extends between them. But God is alpha and omega. He is the beginning and the end, that which is "from which," "in which," and "through which," origin, middle, and end, everything and nothing other than everything. Everything that derives from Him returns to Him, for nothing exists separately, neither the world nor man, that is not Him, who is the One having within Himself the principle of His own existence. Everything else depends on Him, exists only in Him, and outside of Him is absolute nonexistence, pure nothingness, pure impossibility, reality.

Now, if God is that of which nothing can be predicated except that He is what He is, and nothing exists except Him, eluding all human faculties that could perceive Him, He will approach only that which, due to its immateriality, has as its realm the pure intuition of Essences. That is, the intellect, which, considered in its absoluteness and separate from other faculties, is in man the place of intelligibles and thus the ray that, emitted from the divine sun, returns to Him. Therefore, this is the only human faculty that can intuit the divine by shedding all limitations and unitively adjusting to the infinite light of the Supreme Principle.

Intellectual light full of love, love of true Good filled with Joy,

Joy that transcends all sweetness – thus, we shall call it the intellect of love, understanding Dante's conception of the productive power that immediately ascends through a unifying act to the divine and to God.

But if the intellect detaches from everything human to ascend to the divine and to God, its domain will not be time, which limits creation within a prior and a posterior, in the rigid scheme of succession. Rather, it will be eternity, the present, the instantaneousness that burns with a single flame all separating barriers, carrying itself into the divine ineffability.

This intellect, thus understood, is the love of knowledge, the joy of love, a divine faculty whose seat is the heart cleansed of every human dross, transformed into a divine heart, becoming a receptacle of light, a bed where the miracle of divine filiation is renewed. It is where the new man sprouts in paradise on Earth, turned into the forest of God.

In the pure intellectuality of divine love, the mystery of the heart devoid of all humanity is fulfilled. It becomes a womb of light, a bed of purity where the primal current flows in a rhythm of expansion and contraction – from the One to the All, and from the All back to the One. Cosmic respiration, plenary rhythm, world-gathering, sovereign blossoming, zenithal equilibrium that, in exhalation, denies anything but God, and in inhalation, affirms that only God is God.

Intellectual love renews the Edenic miracle, rekindling the flame of Paradise on the heights of the Earth. In the sovereignty of names, things and worlds bloom, while Adam resumes the garment of glory in the divine will, which is His will, and in the seminal wisdom where the future of progeny is purified in the unity of the firstborn. Born from the breath of God, which dissolves the enchantment of His own absoluteness in the clay and closes the eternal cycle, making man the king of creation, the lord of creatures.

If divine possibility were limited to what is in Him, it would totalize in living actuality the scope of its omnipotence, and it would not realize itself by estranging in a necessary opposition to resolution, in a defection motivated by the affirmation of His Lordship, in a fall that apparently breaks unity into myriad concretions to balance the ascent that resumes the divine virtues in their entirety. It reabsorbs the indefinite multiplicity of forms into the original formlessness and reduces the weave of Rhythms to the instantaneous beat of eternity. Cosmic and human becoming arises in the pupil of the divine eye, which blinks, veils, opens, and closes, creating time, originating Rhythms, breaking, apparently within itself and truly within man, the essential unity to find itself from alpha through the series of letters to omega, where, having reached alpha and omega, beginning and end, dissolve into the Ineffable of the Ineffable, which alone is truly Ineffable.

Duality is sex; it is the fall, the defection of man from God for man's return to God. But for man to feel all that is, God mirrored him in all that is not – that is, in the world. Thus, He made cosmic man and human cosmos, great man and small man, fundamentally identical, dimensionally distinct, one within the other, and the other within the one, in a real and symbolic balance. Once fulfilled in its fullness, this arrangement allows the return of man and the world to God, for neither the world nor man is truly outside of God, as nothing exists that is not God.

When man, the microcosm, expands into the world, the macrocosm, becoming what he is not to truly become what he is, then he returns to God in a process symbolizing the divine procession. He, man, who is the One, becomes all by becoming the world, and having become everything, he returns to being one through the totalization of existence. He absorbs all levels of development, permeates all forms that dissolve, vanish in the blaze of intellectual love emanating from the bed of the heart purified by the waters of Lethe and enlivened by those of Eunoe. It becomes pure and ready to ascend to the stars in the ineffability of the Ineffable, which alone is the Ineffable.

The Divine Perfection needs human imperfection to negate itself by affirming itself and to affirm itself by negating itself. For if only the affirmation existed, the unilaterality itself would be a limitation of divine omnipotence, which polarizes itself in the negation as light opposes shadow to overcome itself with greater light. Thus, God manifests the world to man to bring the one to the other and both to Himself – creature, creation, creator – resolving in the absolute indistinctness of the first principle.

How would there be light without darkness, whose existence is illusory as it dissipates into light, making itself light? But just as darkness exists when there is no light, it exists for those who do not perceive light – and there are those who will never perceive it – while it does not exist for those who know light and understand that darkness is a non-reality that becomes reality to better realize the virtue of light when, appearing, it instantaneously dissolves the night of ignorance, the only true great sin.

It is a sin to believe, to assert that anything is other than God, that anything is separate from God, that things and men, remaining things and men, can be in God; that one who knows for himself knows for God; that the reality of the visible is in the visible, that the invisible can be seen in the visible as such, that man has any power other than in God, that God is in anything other than in God, that God is in man and in the world within the limits of man and the world, that being is what appears and what becomes, that the two are the One, that something other than God derives from God other than God, that human and cosmic relativity aligns with divine absoluteness; that human faculties, other than the intellect of love in the heart purified and emptied of all human residue, can realize God; that a superhuman other than in God exists; that there are strength, virtue, and power other than in God; that proclaimers of God can speak in the name of others than God; that the materiality of material things, the sensibility of the sensible, and the intelligibility of the intelligible are separate realities from the sole reality that is God; that man can kneel before others than God; that there is a truth other than the truth of God; that the distance between man and God is truly as if things and man had a distinct existence from God; that a distinction can be asserted, other than in a provisional realm of ignorance and error; that good and evil are two unmistakable realities and not two provisional terms reducible to a state that includes and resolves them; that a beyond good and evil is attainable in the human realm, and not truly in the divine realm; that a man can say "I am God," as long as the self, a fallacious unity, attributes absolute unity to itself through monstrous overshadowing, of shadow over light, of part over whole, of ephemeral over eternal, of limited over limitless; that human knowledge is divine knowledge; that human beauty is divine beauty; that on Earth, God can be perceived, as long as Earth does not become paradise through the glory of God, that man is not a child of God, if he wants to return to God from whom he has only illusively but not truly strayed. That prohibition, separation, opposition between God and what is not Him, is otherwise than to avoid confusing God with what is not God; that anything other than realizing knowledge can dissolve this prohibition, this separation, this opposition, by operating the unification of the knower and the known through the knowing that becomes what is known in the intellectual love of the purified heart; that man can be saved in any way other than by seeking in himself the roots of error and becoming an act capable of containing the truth, which, if realized, must, by burning the very heart that was its womb, make only God remain. These are the errors, this is the sin that is the origin of duality, which separates God from what is not God, which excludes man from the vision of God, which

causes him to see good and evil as distinct and divergent, rather than resolved in a reality that encompasses them. It makes the knowledge of God — which is unifying — be considered as the knowledge of the devil — which is divisive — closing the door of the Earthly Paradise for man, tearing him away from life in God to plunge him into the false life outside of God, where the original harmonious co-creation will shatter into a multitude of separate existences, blind individualities in the torrential depths of cosmic and human night, allowing us to truly say that the world is chaos, and that in this chaos, man has fallen by wanting to be man, by wanting to distinguish what is indistinguishable, by affirming negation instead of denying opposition, by wanting to be the arbiter of good and evil, he who was beyond good and evil, by not understanding the meaning of the prohibition that affirmed in God what is of God and nothing other than God. Thus, breaking the eternal present into a falsely born "before" and a falsely dying "after," running from life to death, from death to death, until the ocean of Rhythms and Forms, exhausted in its cyclical development, resolves into divine integrity, into the night of Rhythms and Forms, into the profound fullness of the Ineffable.

But until then, instead of eternity, man will live in time, between the "was" and the "will be," longing for a present that never is, seeking in the flow of transition the definitive "where I stand," subject to the law of momentariness, vacuity, impermanence. He surrenders to the materiality of the visible as the only reality, considering himself a man in the world and among men, unable to realize the world in himself and himself and the world in God, victim of duality that, from the past to the future, resolves divine infinity into human and cosmic indefiniteness. He feels part of the whole and no longer the whole in the whole, making prohibition an insurmountable limit, absolute separation, and not the ascertainment of the true God. He falls victim to illusion itself, an illusory reality, unable to look transparently into the tangle of Rhythms and Forms to perceive the prismatic refracted unity, and in concrete individuality, the real and ideal universality, because it is real, ignorant that the totality of divine attributes is, in reality, the absence of any attribute, and that the omnipresence of Rhythms and the omniradiance of Forms is the mask of eternity and formlessness, forgetting to see the seal of God, the knot of the divine mystery, in the apparent polyhedricity of visible reality.

In this descent, in this fall, man assumes a position of parallelism with the divine reality, like the world facing the Supraworld, and within him, three realities remain: spirit, soul, body, analogous to Silence, Rhythms, Forms. And three faculties: intellect, psyche, sensory activity, of which the first and the last are in opposition, like formless and formal, while the second is of a subtle nature, shadow, between light and darkness, between intellect and sensory activity, between spirit and body, the world of Rhythms, between Silence and Forms. This triplicity exists as long as the cycle of descent, of fall, persists; it is fictitious and illusory when this cycle is exhausted in the essentiality of the eternal divine. From God, the spirit is the first; from man, sensory activity is first, and the process of returning to God follows the opposite path from the divine to the human. Paradise, Purgatory, and Inferno are the three realms corresponding to these three realities and faculties. In Paradise, intellect dominates, Silence; in Purgatory, the psyche, Rhythms; in Inferno, sensory activity, Forms. Analogically, in the human body, the heart corresponds to intellect, Silence; the brain to Rhythms; the rest to Forms. Among the elements, fire corresponds to the first, air to the second, earth to the third, while water constitutes a transitional reality from Forms to Rhythms. The latter facets eternity in time and creates duration, which is psychic

time, while time proper is material duration. Intellect is beyond time, in the immutability of the eternal, being the faculty that alone realizes Silence in the purified heart, becoming a divine womb.

Rhythms are the subtle root of formal development and constitute the invisible web that envelops cosmic and human becoming, forming a repository of influences that manifest unexpectedly to those who do not know the laws that govern and determine them. We call them "rhythms" because they act as the imperceptible trace acts on sonic development, being able to exist separately from it but always determining it when it manifests, giving rise to the sonic form, of which they are in a way the punctuation, the hidden notation, occult determinations of the formal plastic manifestation that, like a shadow, accompanies and supports the form, an immense weaving into which formal specifications are inserted.

In man, it is the psychic body, the human ghost, the shadow, within which human individuality is elaborated, with its characteristics and limitations. An extremely important element because it stands between Silence and Forms, drawing closer to the former due to its, so to speak, invisibility, and to the latter due to its determination, which constitutes the bond of individuality when this, a product of ignorance and fall, does not dissolve by resolving itself into the reality of Silence, that is, into the intellectual realization of the supreme truth. Their existence, compared to the Divine Reality, is just as illusory as that of Forms, since in the reality of God, only God exists. But on the human and cosmic plane, their importance is enormous, as they form the invisible key to the senses, modulating activity, and the dark background that develops indefinitely in the sign, incorporating into forms and animating them according to the dominant current in the igneous layers of human individuality.

Rhythms are the transition from idea to form and create the image, which is the precipitation of intelligibles. They are the concretion of ideas into luminous vibration, of which the form is the material projection. This process is immensely important in the human sphere, where it conditions the world of appearances with a potent, invisible, permeating current, molding human destiny, capable of binding man in life and after death if he is unable to return to the sole reality that is God, by reabsorbing Forms into Rhythms and these into Silence.

In a sense, one could say that the world is the reservoir of Rhythms that oscillate in the intermediate space corresponding to that between the Earth and the Moon, determining overt and covert complexes, constituting the indefinite variety of existences in life and beyond life, with or without the support of Forms. They dart invisibly, insinuating themselves treacherously, provoking, strengthening human and cosmic illusion if realizational knowledge does not balance their flow, recomposing their intensity, aligning them with zero, so that, dissolved and annulled, only Silence reigns in the ineffability of the paradisiacal degrees that, from light to light, from summit to summit, deepen, unify, converge in the divine whirlpool.

Then, illusion dissolves into the sole reality of the Unnameable, and the threshold behind which creation dissolves into the Creator remains uncontaminated, the creature into the Lord, the Lord into the One, and the One, enjoying the One, in the fullness of divine allness, celebrates the praises of the Most High, who alone is holy because He is God of God in God, Holy, Holy, Holy.

To say that God is alpha is a mistake. To say that God is the series of letters between alpha and omega is a mistake. To say that God is omega is equally a mistake. But God is alpha and omega, and since no letter exists that does not derive from alpha and end in omega, that which is between alpha and omega – the world – is not distinct from God, who is alpha and omega, that is, the all in all, for the all of the all, for the sake of the all of the all.

3. THE FORMS

Form is a limitation and a condensation in which the ungraspability of the Supreme Principle seemingly denies itself through material determination, fixing the imperceptible and enclosing the infinite within the fallacious confines of the material world. The realm of Forms is the final stage of the descent, finding its limit, constraint, and loss in matter. They exist only in the darkness of ignorance, crystallizations of rhythms fixed in a determined vibration, void of being in flawed fullness, concretions of suppressed breath in a truncated spiral, an indefinite multiplication of unity deprived of being but bound to the cycle of becoming, an exhaustion of residues that, without symbolic correspondence, signify the death of true life and the petrification of the Spirit of God.

In this sense, they are the dust of the earth, the inert bones of reality, a forest of fallacious unity in which the life of darkness thrives—an apparent negation of light on the human plane for those who have not reached the understanding of non-duality and believe that concreteness is an indicator of truth, that limiting patterns are merely obstacles yet to be removed, the vanity of a closed appearance within their delirium.

From this delirium arises the imperviousness of matter captured by the descending force, binding it to the fallacious center, contracting it in a spasm of motion to create the cavern of the world before the prisoner of ignorance. But this fallacious forest essentially reflects the divine truth for those who place it in its true light, penetrating the impenetrable and dissolving its shadowy nature, unveiling it by veiling and veiling it by unveiling, a reality that can never be hidden by anything but its own radiance.

The fallacy of Forms lies solely in the ignorance that separates them from reality, considering them autonomously existing, definitively closed, specifically individuated—indivisible. Miracles sufficiently show how insubstantial are the laws governing Forms when considered in their external aspect and

purely material relationships, disconnected from what surpasses, contains, and dissolves them into its reality of which they are mere appearances.

It can thus be said that materiality, imperviousness, and the world exist as they appear solely for those who, ignorant of a higher truth, wish them to be as they appear, incapable of penetrating beyond the surface of things to perceive their value and nature. What is in the world is, in reality, beyond the world, and only by perceiving it in relation to what it is not, is its true nature truly understood. The human and earthly perspective remains as such, i.e., nothing: those who perceive man in man, the world in the world, perceive in man and the world nothingness, but a truly negative nothingness that seeks to be everything and not a positive nothingness that, by negating, asserts itself and returns to God, from whom it never left and to whom it never returns except by the effect of ignorance.

Things are things for those who want them to be so and do not understand that their 'thing-ness' consists of being nothing other than the false mingling of nothingness within totality, the part within the whole which, if it is truly whole, cannot have parts. Human reason cannot comprehend that under the schema of separateness unless guided by Divine Revelation, expressed through intellectual intuition, which, in humans, is no longer merely human, enabling them to arrive at truth provided they abandon ignorance, error, and the erroneous vision of themselves and things.

Now, purely human reason conceives the whole as a complexity of parts, a collection of units contained within a common channel that forgets that the whole thus understood is no longer a whole, for if it contains parts, they break its integrity, turning it into a compound, a mixture—no longer the whole, i.e., the infinite indivisibility and absolute permeation of the One.

The whole is the One, and the One cannot contain parts without ceasing to be One. Forms are fallacious parts, provisional units, insurmountable limits for ignorance, surmountable for wisdom, dead things for the fools who are themselves dead, living things for the wise who, penetrating them, resolve them in the unity of reality and life from which they are only illusorily distinct. In this sense, wisdom is a true transformation that, instead of considering things in their 'thing-ness', cancels them as things and restores them to their light of reality that never ceased to be light except by the virtue of error, ignorance, and sin. Thus, every Form, every thing, can be the vehicle of its own nullity to the reality from which, figuratively speaking, it detached itself to be reabsorbed into a cycle that reduces external expansion to internal expansion, i.e., to zero, for equilibrium is reached in the neutrality of two movements that, converging at the midpoint, necessarily reveal themselves as provisional. Ignorance—and profane knowledge is the offspring of ignorance—is like a diminished and thus fallacious vision that dissipates as soon as it is surpassed, leaving no residue, for constructed in emptiness, it falls back into emptiness. After immersion in the Lethe, no trace remains of past error in the spirit of the one immersed; the erasure is automatic, instantaneous, like the dissipation of mist under the solar force that dispels obstruction and simultaneously unveils and reveals everything that temporary opacity concealed in its apparent imperviousness. Thus, ignorance is destroyed by wisdom, which is truth itself, without

there being a "before" and an "after," except from the human point of view, from which, once situated, there has truly been a trans-formation. However, in reality, in the Supreme Reality, everything is as it was—nothing new can be there, no addition, no increase, no transition—there is one being and one remaining in eternal actuality. Therefore, things are and are not, and in this lies their fallacy, in a being that is not, and in a is that is a non-being: they exist for humans in the world, that is, as long as illusion persists within an illusion, and they exist no more, having in reality never begun to exist, for the human who in this world is no longer of this world, but having realized their true nature through knowledge, they feel, they know, they understand, and they live in the reality of God, which is the only reality where there is neither possessor, nor possession, nor possessed, for He is God of God in God.

Yet one would, if, confusing the notion of truth with a nebulous and treacherous mysticism, they denied Forms while asserting a reality that, like mist, enshrouds things, blurring their contours, rounding their edges, but submerging and preserving them as such. Such a conception is absolutely erroneous and dangerous, for it confounds the human and the divine through ignorance of both, turning the absolute into an amorphous heap and the relative into the confused elements of a confused whole. Error and ignorance are not erased through compromise, i.e., through a graver error, confusing rather than clarifying, disguising rather than eliminating. To the extent that human language can express certain things, and that the imperfect can align with the perfect, the truth is this: in man, man is affirmed, and in things, things are affirmed, not outside of man and outside of things, but by truly affirming man in man and things in things, that is, by placing the one and the others in their true light, we arrive at the negation of man and things, and this negation is the affirmation of the reality of God, which we reach precisely through man and things. Through knowing, one becomes what one knows, and the plane on which this knowledge takes place is precisely the world, that is, the realm of Forms, but as soon as this knowledge is realized, the world, that is, the Forms, dissolve, and in their dissolution, what has always been remains, God.

From the human point of view, this is a process, a transformation, an ascent, an achievement, an attainment, a passage from ignorance to wisdom, but from the divine point of view, there is "nothing of all this because in eternity, everything is eternal, in unity, everything is one, in being, everything is being, in reality, everything is reality, in truth, everything is truth, in light, everything is light, in God, everything is God." However, if these two terms exist, the world and God, they exist only so that, with one abolished, the world, only God remains. There is indeed no duality, which does not mean there is unity, for as long as the world remains the world, it cannot be God, and for the world to be God, it must no longer be the world, and not being the world anymore, only God is: we say "is" and not "remains," for God is everything in the entirety of His unity, in the universality of His presence, in the indivisible totality of His essence. But for humans in the world, this knowledge is a transcendence: figuratively likened to climbing a very high mountain, it presents degrees that integrate successively into each other, not as detached planes of vision stacked separately, but with the higher fusing with the lower, so that when one reaches the summit, nothing else is seen but the summit itself, as only it is truly everything, the culmination of the culmination, in the radical integration of degrees, in the absorption of stages of ascent, until a kind of leveling that we will call culminating. There, everything is culminating, and there is no more ascent, descent, effort, weakness, low, high, near, remote; everything is Him in Him.

Figuratively imagine a cone traversed in rings, in ascending circles up to the apex, the point: once there, the cone, so to speak, flattens, the point becomes the center, the rings or circles become concentric in a level that we will call the divine level, of which the center is God, while the concentric circles, the blessed, those who, knowing, love, and in loving, know and in this cognitive love realize, that is, are, represent the theodies, in a whirl of light, womb of divine procession, eternal channel in which the instantaneous miracle of creation is fulfilled for the glory of the Lord, for the majesty of His Kingdom, for the ineffability of His Name.

Man reaches this by breaking the tomb, conquering death, making life his death and death his life, knowing the Forms and transforming himself, knowing the Rhythms and unifying them, reaching Silence and abiding in it, becoming a servant and becoming a master, a son becoming a father, flesh becoming spirit by realizing that there is no reality beyond the Supreme Reality, and that this reality is that of God.

To speak of God is to speak God, for nothing is outside of Him, even as mere possession, for no attribution is possible for that which is beyond all determination, beyond all relation, being absolute unity, real individuality from which nothing can be taken away, to which nothing can be added, without ignoring its essence. However, analogically and inversely, there is a symbolic relationship between the indivisibility of the integral One, that is, of God, and the progressive divisibility of the fallacious one, that is, of the form, of the thing. The form has an apparent unitary determination because, being composed, it is divisible, and being divisible, it is no longer a single unit; yet, it is a thing only on the condition of being a unit, that is, despite being composed, it appears indivisible, individuated. Its various parts seem to converge according to determinative and limiting axes, to form a unity that allows it to be said of it that it is what it is, which, it is noted, is what God says of Himself.

Thus, we have a relationship from the highest to the lowest, from the supreme to the lowest, from the principle to the end, an essence correlation that affirms in one term what it denies in the other, exalts in the one what it lowers in the second, resolves in the supreme what it dissolves in the extreme, in a defined bipolarity whose extremes are God and the thing, that is, the form, the matter. The form has a unitary apparent determination because, being composed, it is divisible, and being divisible, it is no longer a single unit; yet, it is a thing only on the condition of being a unit, that is, despite being composed, it appears indivisible, individuated. Its various parts seem to converge according to determinative and limiting axes, to form a unity that allows it to be said of it that it is what it is, which, it is noted, is what God says of Himself.

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Therefore, if the concrete one plus the concrete one plus the concrete one... yields a number other than one, which itself is composed of ones, the absolute one plus one, plus one... always yields one because its absoluteness consists in its permanent actuality. Just as from the one comes one, so from God comes God; just as in the one remains the one, so in God remains God; just as the one is one, so God is God.

The one multiplies and remains one, this is the mystery of human reason in the human realm, this is the reality of God's truth in the divine realm. The two realms are separated and united in man and in the world only for man and the world, and this separation is necessary so that man understands God solely in God and knows that, as long as he remains man, there will be duality, there will be the boundary, there will be the limit; the limit and the boundary only dissolve if only God remains, and there is no more passing, becoming, resolving there, where everything in everything, nothing passes, nothing becomes, nothing resolves; one remains in the one, everything remains in everything, everything in the one being as one in everything, integrative totality of unity, radical omnipresence, absolute beingness and non-beingness, absoluteness of a being that is knowing, of a knowing that is being, of a bliss that is the love of knowing the being that is only, negating itself in Forms, affirming itself in Forms, being outside the world, but revealing itself in the world, being beyond man, but realizing itself in man when things, world, man are truly nothing; when, death being dead, only Life remains, the life of God because only and always God: this is the mystery of things in the truth of God, and this is the truth of things in the mystery of God, the true face of things becoming the face of God when their "thingness" ceases to be what it always was in what always is, as ignorance dissipates that made them appear in the mirage, a fallacious multiplicity, Forms, visible determinations of an invisible determinateness, boundaries of number and form in the boundless oneness of God in God.

Presence is one, absence is zero, this is the symbol and mystery of the decadence in which the absolute determination and the absolute indetermination merge, that which is one in all, that is, God, and all that is not Him in things, that is, zero, that which in Him is invisible presence, and that which in Him is visible

absence, the origin, the development, and the perfection of creation in symbolic analogy with the divine process and the integral resolution in the undifferentiation where alpha and omega dissolve ineffably. In Forms, the divine perfection resolves, reflecting itself, in a process — which is not truly a process — that starts from the unity of the eternal — point in space — to the bipolarity of the eternal — line in space — through geometric figures which in their ideal perfection, not reached in material concretion, indicate the equivalence of the divine procession, of the unity that unfolds integrally without diminishment of its indivisibility, yet distinctly, as it forms itself by informing itself, while remaining essentially beyond form, precisely by assuming all forms, reducing themselves to divine schemas in the two traces of the straight line and the curve: in the first, determination is established, in the second, it is unfolded by being turned inside out; thus, the circle, which symbolically represents the centripetal equivalence of the whole, tangentially broken, the parallel incompatibility of the two orders remains, the real, divine order, and the illusory human and cosmic order. The relationship between the symbolism of the straight line and the curve can be expressed in this way. Unity polarizes itself to mirror itself, alpha and omega, but reaffirms itself as unity in the mediocrity of the two points, O: from this median point, it must resolve the duality of alpha and omega, not by traversing the same alpha-omega line that remains in the dual axis, but by reuniting them through a circular projection where the fullness of alpha and omega radiates equidistantly in a balance of schematic totality fixed with respect to the center and only alive in reference to the center, which is merely the universal reflection.

From the circular schema by rotating from the inside to the outside and returning from the outside to the inside, we move to the spherical vortex, that is, the spiral that represents the integral development of the Forms in the continuous unfolding of the curve that winds around the center, now represented by the central void which is zero, the neutral center, the divine primordial indistinctness and unspecificity. Any point on the spiral is the unity that informs itself in the extrication of its infinite potentiality, but in this totalization of the one, its unspecificity is veiled and revealed; it is what it is at every point not by being only one of the points, but by being the infinite totality of them. This totality is then a semblance while the reality is the void, the invisible center of the spiral in which, in the integral equilibrium of zero, the universality of the one is recomposed.

We can say that the visible, i.e., creation, is the shadow of the invisible, i.e., God, but that this visible is actually invisible because the fully visible, when ignorance has vanished, is only God. The visibility of the world generates the invisibility of God, and the concreation of the Forms conceals the formless principle that is the only reality within them. Once this is realized, the visibility of God generates the invisibility of the Forms, whose totality only occurs in the unity where the impenetrability of the so-called matter dissolves. This matter, permeated with light, is itself light, light of light within light, veiled by ignorance, whose separative power consists precisely in the inversion of the divine schema, in the fallacious fixation of divine unity onto material unity, onto form, onto the thing which is not form and is not thing except through the veil of illusion. This illusion decomposes and fragments the cosmic body, making the whole a fallacious compound of fallacious appearances. However, from the human perspective, the separation of the two orders, illusion and reality, is the necessity of integration into the true order, the divine order; thus, only when the world is the world is God God, and from that which is not Him, one comes to know that which is Him through an ascetic progression whose moments are as many degrees

of elevation from the human to the divine, from the creature to the Creator. This is a resolute ascent of the lower into the higher, whose maximum limit is the totality of being within the being of being, Forms, Rhythms, Silence. It's here that the divine cycle begins, with the exaltation of God in God, rising from the glory of the glorified to the glory of the glorifier, to the threshold of the Ineffable where the true God adorns Himself with Himself and enjoys His own beingness in His non-beingness, and yields the word to so much "outrage"!

But one who sees form in the form, who sees the world in the world, and maintains the separation between the world and God, without making it the place, the very reason for unification, will not only never know what God is, but will not even know what the world is, because they will lose God in the world and the world in God.

The truth of non-duality will remain hidden from them by the very distinction of the two orders between which there always remains an impassable isthmus that must instead absorb the difference and ensure that not-being the one — the world — is only the other — God — and that this other is the one outside of which nothing exists that is not Him.

Ascetically, the world is denied, and in the eliminative process, the separation of the two orders is sought for their unification. In reality, at every level of annulment in one order, realization occurs in the other, reabsorption of alterity into unity until the "face to face" of the two terms occurs in a position where one is what the other is not. Thus, the exclusion of one is inevitable for the affirmation of the other. Excluding God, the world could not exist because it does not possess within itself the cause of its existence, which is God, whereas excluding the world, God exists in the absolute autonomy of His being. Therefore, the world must dissipate, and only God remains.

This opposition and resolution are symbolically expressed by the first two pronominal persons "I" and "you," which cannot be resolved without the third "He" that unifies them, neutralizing them. This center reabsorbs the poles of purely illusory separative determination until it remains such, for neither "I" is "you," nor "you" is "I," nor "He" is "you" and "I," but "I," "you," "He" are God, and the three distinct persons dissolve into the ineffability of the Ineffable, God of God in God, Holy, Holy, Holy. The "I" asserting itself posits, generates the "you" just as the Father, asserting Himself as such, generates the Son. Neither the "I" is "I," nor the "you" is "you," if between the "I" and the "you" there isn't the "He" that binds and, binding, distinguishes the "I" from the "you." Just as between the Father and the Son there is the Holy Spirit, but just as the "I" is not "you," and the "you" is not "I," and the "He" is neither "I" nor "you," so the Father is not the Son, and the Son is not the Holy Spirit. Yet, "I," "you," "He" are the Ineffable, just as the Father, the Son, and the Holy Spirit are God, the Generating and the generated, the love of the generating and the generated, the ineffability of the love of the generating and the generated.

Ascetically, one proceeds by delving into oneself, where the "I" asserts itself, which, freeing itself from fallacious attributions, negates itself, creates the "you," and tends in "Him" to resolve the polarity of creative love into a reality that encompasses all persons, not being Himself a person, but the substance of the three persons in the impersonality of His essence. Three in one and becoming one in three. This is the mystery of divine singularity, unitrinitarian, and the secret of the "I," the "you," the "He" in the hyperuranian heaven, whose inverse correspondence in the world of multiplicity is represented by the three plural persons "we," analogous to the "I," "you" analogous to the "you," "They" analogous to "He." The first triad represents the "high," the second the "low," and an intermediary triad is necessary to interpose between the first and the second in a conciliatory correspondence with each member of the first and second, the divine singularity and the human and cosmic plurality. Thus, we have the ternary, the senary, and the novenary, the latter symbolized by the angelic hierarchies that reflect in each triad an aspect of a member of the two ternaries.

However, the ternary, the senary, and the novenary return to the one from which they come, and we have the decade with which the divine procession is concluded, corresponding to the closed numerical series, in which the visible and the invisible, the nameable and the unnamable, the infinite presence of the one and the infinite absence of zero are totalized. The straight line, the one, and the curve, zero, alpha, the beginning, and omega, the end, all possibility, the Infinite Possibility, and all reality, the True Reality, the absolute determination of absolute indetermination, the unity that, in fully mirroring itself, negates itself separately in each semblance, eternal correspondence of the Eternal in the fullness of the decade, the completing perfection of the one and the zero, which, equalizing themselves, constitute the neutral axis and concentricity of absolute Reality.

Between the primary determination of the one and the original and final indeterminateness of zero flows the numeric series of odd-even— the first, opposition, equilibrium, equipollent dyad; the second, unification of the dyad and the breaking of its equilibrium, even—followed by odd, never reaching an absolute and definitive balance except in the decade that seals the cycle by returning to unity. The determination of the unity in the particular indeterminateness is determined by zero. In the two elements of the decade, one can say everything of unity because it's the sign of God impressed upon the whole, the same informing sameness of things, the elementary nature of being in its total affirmation. Of zero, nothing can be said because it's truly the unnamable or, rather, the secret sea of unity: the unspecificability, the unqualifiability, the unattributability of the First Principle. When associated with a number, i.e., unity, it multiplies itself by unity and unity by ten, continually repeating itself and unity through the addition of itself in a completing function from 1 to 10, exhausting the entire series and fixing its schema in 10: 10 x 10 = 10. This number is obtained by repeating 10 one, two, three,... ten times, i.e., by adding one to itself until the evolutionary cycle is completed in a radical return of unity to the indeterminate involution of zero.

This is the mystery of Forms, which reduce to the Formless and Informing Principle that is the death and the day of God, the divine oneness, life in itself and for itself in the self, God of God in God, the Ineffable.

4. THE PRIMORDIAL TRADITION

The truth of God can only be one, just as everything is one; as the principle of rhythm is silence, of voice the ineffable, of forms the formless. Yet the ways to reach God are varied, because everything is in Him, and every point on the circumference is equidistant from the center, that is, as long as it is within the centripetal axis that we shall call the traditional axis. Therefore, tradition is the convergence of all paths into God and the integrative determination of the paths that lead to God, so that God truly becomes the goal to be reached, and man the starting point of this return to the divine cycle. While in one sense all paths lead to God, none of them are secure unless they have been traversed, known as true, and centered, so to speak, rectified according to the traditional axis that constitutes the centripetal circularity, the dependence of man on God, the validation of this dependence, and the certainty of the transformative return.

The term "return" should not imply something that separates from one thing and leads back to it, for in God, nothing separates from God, and God is the entirety of reality. However, since ignorance, which is the fall, sin, has veiled the center by illusorily interposing a distancing between man and God, the purpose of tradition is the elimination of this illusory distance, the overcoming of this false duality, the establishment of a resolute schema that reintegrates the truth of God through a transformative process. Thus, tradition is sacred because it considers everything according to God, brings everything back to God, comes from God to man to return to God, to the unity of the Supreme Principle in the perfection of His absoluteness. It is divine, not human, because by reuniting man with God, it necessarily originates from the divine center, from which it only seems to detach itself in order to lead man, who has strayed due to his ignorance and fault, back to it.

We can say that tradition is divine, not that it is God itself, because nothing can be given, transmitted, conveyed by God that is not God Himself. However, we will also say that tradition ceases when the return to God has been accomplished, when there is nothing left but God, and nothing can or should lead back to Him, for He alone is. The human character of things is illusory, deceptive, for neither man nor things exist except to return to God from whom they are apparently estranged. Therefore, it is childish to believe in the humanity of human things, as they are revealed to man for man, as if man truly existed and along with him things in their own function and real autonomy, and were not instead both outside of God, brought into being solely by virtue of the ignorance that concretizes them, that is, kills and represents them. Therefore, tradition implies the fall, sin, ignorance, man, the world, and determines a clear separation, albeit provisional and necessary, between the human and the divine, the earthly and the celestial, the profane and the sacred, error and truth, orthodoxy and heterodoxy, between what returns to God in God and what, not being of God, cannot return to Him.

Those who deny the sacred character of tradition deny God, and by denying God, they deny themselves and fall into the most monstrous absurdity: the affirmation of a negation, the limitation of nothingness, the suppression of light, whereby what is light is darkness; they terrify heaven by affirming the negation

of heaven; they turn the earth into their grave, live in death, and believe, when dead, that they are alive. Those who deny God are worse than sinners; they are the standard-bearers of their own imbecility, victims of an absurdity that takes pleasure in the smile of a puerile and rebellious madness, for they truly deny only what they affirm by denying it, pretending to ignore even the game of their own ignorance. They are tombs, aspiring cadavers to a life they cannot attain because they are incapable of breaking through the walls of their own confinement, trapped in the cycle of voluntary inadequacy. These are the repudiators of themselves, the eunuchs of the world, the maimed, the impaired, the feeble; and those who deny the sacred character of tradition are deniers of God, admitting a wisdom other than sacred wisdom, a science other than sacred science, a knowledge other than that of God, another purpose for man than returning to God, another repository than the divine, another life than in God, another being than God, another cause of error and fault than the ignorance of God; admitting another superhuman reality than what is truly divine, that is, beyond man and not in man, but in man for God, in things and in the world for God, finally in God alone and for God with God.

Man cannot reach God without God, and tradition is the necessary vehicle for the abolition of sin and illusion, for the dissipation of the ignorance that conceals his true destiny, his true paternity, his pure origin, leading him back to the fulfillment of his humanity, which, fully realized, reveals itself essentially of divine order. The truth of tradition thus lies in its sacred character, by which, separating the profane from the sacred, it affirms that the profane itself is sacred, and nothing exists that is not sacred, as long as it becomes accessible to the truth of the traditional axis, where everything converges into God. But the ignorance that caused the fall and the illusion of an order that is distinct from the divine implies duality, the very separation of these two orders that tradition affirms, from which it draws the legitimacy of its existence in order to tend to abolish the prohibition after formulating it; for the formula of prohibition itself, the separation of the divine from the human, holds the secret and place of their unification, which simply happens not by juxtaposition but by the disappearance of error that perceives two in one, duality in what is beyond it.

If tradition were to start from unity, it would no longer be what it is: the way that leads back to it. It would remain in God; indeed, it would be nothing but God, which was previously denied. Therefore, it starts from God and is destined for men, who must return to it. It will exist as long as man exists, being the only link between him and God. With the disappearance of tradition, the world disappears. It is well to establish this truth, all the more formidable as men, victims of ignorance, not only distance themselves from tradition and oppose it, but even prevent those who strive to maintain it as a sacred repository that guarantees the existence and preservation of the world. To reaffirm it should be the effort that can still prevent the ruin of man and the world by reestablishing the path between man and God, giving the former the only point of support for the fulfillment of his earthly existence according to the divine order that justifies its development. The fall, that is, ignorance, has indeed opened a χάσμα, a chasm, a series of states that intervene between death and life for those who have not died before dying and who will continue to die after death. In short, what men should fear is not what may befall them in life, but what will happen to them after death. If, instead of taking advantage of earthly existence to prepare for the passage through the chasm caused by the fall, they remain men, that is, denying God, they amplify it and tumble into the true death, which is eternal. Ignorance, that is, illusion, has brought about this terrible reality of the post-mortem states, of the dark cycle that is destined for those who have rejected the light on Earth and thus deny it eternally. Only tradition allows for the filling of this chasm over which it throws solid bridges, albeit slender and invisible ones, thereby establishing a new separation: that of the chosen and the rejected, who are then the accepters and the deniers of the word of God. The eye of God rests only on those whose eyes turn towards Him and turns away from those whose eyes shy away from Him. God calls to Himself those who call upon Him, and remains silent for those who deny Him. This reciprocity is not always apparent, because within man, there is what sleeps and what is awake, what sleeps while awake and is awake while asleep. This hint is more than sufficient for those who know and wish to understand what the mystery of predestination and grace truly means in this context.

From all of this follows a simple truth: earthly existence is for man a period of trial, in which his virtue, that is, his aptitude for returning to God after dispelling the illusion that separates him from God, is tested; after destroying the chasm opened by the fall; after dissolving the phantom of what is not God; when, with God being everything, only God is. Yet, this is the endpoint of the path, as it only reaches the Eden, the supra-terrestrial perfection from which the ascent towards God proceeds in informal stages, only symbolically intelligible. For the mass of men who live in the illusion of ignorance, the detachment from God is immense, because, let it be noted, it is all the greater the further they are from knowing themselves, that is, from realizing their true nature. The more one plunges into oneself, the closer one gets to God, for by descending into ourselves, we ascend to God. The parallelism is so essential that it dissolves into a single axis, which is precisely the traditional one.

Tradition makes it so that in finding oneself, one finds God. Yet, it demands that man dies in finding himself, as he must retrace the path of the chasm originating from the fall, he must kill ignorance, abolish it, resolve it into wisdom, make his death his true life, and let the knowledge of his depth be the knowledge of God. With all the great intermediaries absorbed, it aims to restore the Edenic state, integrating all humanity and cosmicity within itself, all human possibilities of vice and virtue, evil and good, until the two terms vanish, vice and evil are dissolved in the waters of Lethe, and only that which always was remains: immortality and eternity, the purity of truth in the cognitive love of God.

Tradition ensures that the world itself and man are the place of Edenic restoration, and from the ultimate concretion of Forms, the seed of that fire departs which from Forms, through Rhythms, to Silence, will consume all the debris of ignorance in a progression that itself generates the states reached. This sacred action must be carried out in perfect harmony, without coercion or rebellion, intolerability or agony, with the faith that, secure in the miracle, creates the miracle, as man is what he thinks, what he believes; if sacred thinking is believing and believing is knowing and loving, it is being. From a comprehensive perspective, we bring all the veins together into one, without dwelling on the differences that distinguish them in the analysis of realizing processes. Considering the great theocentric sphere, all points, traditionally speaking, are equidistant, not as realized intensities, but as levels of orthodoxy and realms of certainty.

If, as we have said, every path leads to God, as long as the aim is solely the true God, then not every path is safe in reaching Him without the traditional support that charts the path, watches over its pitfalls, overseeing individual efforts and the specific rhythm for each man. Every man is a false unity with distinct characteristics of his own, which integrates, in its journey to God, into the true unity. Therefore, as many paths as there are men — we could say as many as there are beings — but all of them necessarily included in the traditional scope, which ensures their rectitude, so that they all tend to the true God, each maintaining its characteristic that is specifically in accordance with the individual's possibilities. The result is an entire world that remolds this terrestrial realm, restoring its legitimacy, making it sacred, purifying it from what is not in line with its destiny, sealing every aspect of it, rendering everything its analogical correspondence and its symbolic secret, so that what previously had no sense gains one, even the most delicate things become enriched with symbolic content, while apparently weighty things shed all rhetorical embellishments, and everything arranges itself hierarchically, without life diminishing or weakening, but rather enriching and intensifying in full pulsations, in infinitely complex perspectives. As elementary aspects are returned, they unravel all the richness of their forms in the fertile expanse of the traditional womb.

This is both an unveiling and an investiture: the world and man, first unveiled, are subjected to a sacred investiture: unveiled, that is, purified; invested, that is, made capable of becoming the place of return to God in accordance with their destinies, for the appearance of the world and man is nothing but the sign of God, and only those who recognize them as such are certain to return to God and to completely dissolve the mists of ignorance and error before the light of realizing knowledge.

For those who are incapable of a single deep thought and a single real vision, the traditional world is a limitation and a prison. This concept, this error, are the origin of the current abasement of humanity, and it made its way into men just as Europe was losing its medieval tradition, becoming saturated, contaminated, profaned by superficial secularism, impudence, the dullness of reason and sense, losing all dignity of thought and all justification of life. However, in a traditional world, for the truth to be oriented, it gives life a truly intense tone entirely unknown to modern Western culture, as it uncovers

the most hidden sources, causes the most fertile impulses to gush forth torrentially, unveils man and the world on the one hand to understand their most elementary vibrations, while on the other hand, it envelops them in a network of correspondences where relationships are perceived in their subtlest determination, from the temple to the home, imbuing everything with a sacred, profound meaning, where everything serves the realization of the truth of God.

Life in the traditional world is truly perilous in both senses of the Latin term "periculum"; it is an "experience" and a "risk," or rather, a "risky experience," where man, never distracted, is placed before his own nudity, in an environment where all the realities of good and evil, sanctification and damnation, are rendered possible, because all forces are unleashed to gauge their realization intensity, their pulsating internal, deep, real, human fullness. The traditional axis is like a dam of rocks against which the storms break.

The current humanity does not even have the faintest idea of the richness, the variety, the complexity of a truly traditional period, the freedom that reigns there, the infinite possibilities it offers, its intense tone of life, where art, in the secular sense, does not exist because life itself is art, while true art is symbolism, that is, the determination of plastic complexes capable of allowing the divine realization. The very emotion that the contemplation of traditional art arouses in modern people in its simplest forms — objects, things, furniture, doors — is indicative of the intensity of life back then, all vibrant with rhythms absolutely unknown to modern people. By abhorring all limiting artifice, it captured the most fertile complexes in man and the world, and, with the apparent monotony of the patterns, introduced forces of all kinds that produced truly decisive experiences. The outermost circles of these experiences were sanctification and damnation, the saint and the reprobate, between which spirals of every degree unfolded, completing the domain of possibilities contained within the traditional axis.

In such a world, everything is in its proper place: evil, good, truth, error, virtue, vice, wisdom, ignorance. In fact, opposites manifest themselves in all their clarity to test the strength of character and to place consciousness before the radical alternative that, reduced to the two typical orders, is then that of the divine and the human. Note that these two terms have never been so confused and so profaned as in the current era. More than that: the term "human" almost always designates what is distinctly bestial, while only that which is barely human is considered divine. In a traditional world, however, such a diabolically fertile confusion of so many errors is impossible because the dominion of the sacred and the profane is clearly determined. In fact, more than determining the profane, it fixes what is sacred, making it easy to know, by exclusion, what is not. To express the difference between a traditional world and a society that is no longer, or at least not at its threshold, aligned with divine order even more clearly, we would have to say that in the former, it is God who speaks through the mouths of those who guide its destinies, whereas in the latter, it is men who speak in the name of God, making purely diabolical use of their prestige and turning their power to the discredit of those truths without which neither the world nor man can exist normally. Until now, we have talked about Tradition in general, outlining its general principles without alluding to any of the existing or past traditions. Each of these traditions establishes a normative complex according to the truth it proposes and the divine disposition from which it

emanates. Indeed, their diversity depends on this last factor, which is the most important and determinative. It's evident that to embrace the entirety of Tradition, one must adopt an integrative perspective that encompasses all traditional forms without confusing them, rather rigorously maintaining the differences that exist for a twofold reason: firstly, the imperfect realization of divine expression, and secondly, the necessity of the time and the peoples among whom these traditions have appeared.

Above all these specific traditional forms, there is the Primordial Tradition. Just as above every divine manifestation stands God, in whom that which is universally actualized in the particular traditions is presented as destined for specific peoples and races within a fixed complex containing, beyond a definite vision of the divine, various means to realize it efficiently. The Primordial Tradition surpasses the confines of a specific traditional form, and thus it's not possible to precisely define its limits or scope. It is beyond the scope of this discussion to delve into the historical or geographical locations of specific traditions.

From an integrative standpoint, we can say that the Primordial Tradition must be distinguished from subsequent traditional forms by the following characteristics: it is direct, resolute, and immediate. Direct because it was the first and preserves the original type of complete adherence to the Divine Principle from which it emanates; resolute due to its extreme simplicity, being more of a revelatory flash than a specific vehicle; immediate because it allows for integrative realization without residue and without intermediate transitions.

Imagine an elementary world and an elementary humanity whose life is entirely sacred, where nothing escapes the gaze of God, which immediately descends upon humans and guides them. Imagine the consecration of every act, every gesture, every thought, the unveiling of humans stripped of any idea other than that of God, the radical permeation through the world of Forms melting into Rhythms and resolving into Silence.

Imagine the absence of any worship other than the worship of the world in God, the absence of any temple other than the entire universe, the integral realization of divine unity in the transcendence of all Forms rendered transparent to reveal the presence of God. Imagine every human as a priest, the world as a temple, life as a rite, the convergence of all voices in silence, every thought as realization, every gesture as an act of light, the movement among the permeable forms of these Sons of God in great peace, experiencing the secret of creation in an indefectible polarity, with hearts purified from the bonds of corporeal servitude, radiating equally and constantly, uniting in vertical and absolute horizontal, while the circular halo unfolds around the center of the Cross, rotating and remaining within the rhythm of the divine cycle.

Imagine life as sanctification, the only true temple being the Heart of the only true God, whose name is breath, whose rhythm is cosmic respiration, whose creation is constant and manifests in a very long day and conceals in a very long night, like the sun that appears and disappears in the polar solitude.

Imagine a world with only two seasons, a long night and a long day, where humans contemplate God in a world still warm with the divine breath, unified by permanent centrality, before the division of the year became what it is now. This world lacks the daily recurrence of night and day, living purely in intellectuality permeating all human states, in the permanent actualization of thought that materializes in Forms with constant transfiguration and infinite resolution.

Imagine life entirely as contemplation, without interruptions of dreamy sensibility or depleting sensuality. Imagine absolute freedom in cognitive radiation that loves without knowing it loves and unites without realizing it's uniting.

Imagine radical elementary nature guided by the breath of God and encompassing the life of God. Wisdom of God in the temple of God, humans of God in the world of God – this is the direct, resolute, and immediate Primordial Tradition in the flash of manifestation and the long polar night of the Unmanifest, the bed of divine darkness where His name is also enclosed in a bottomless abyss without trace, the sleep of God in God.

Everything is sacred where there is no profane, where all humans share in divine wisdom, where life itself is realization because it is lived in God and contemplated in God. Every expression is an expression of God; everything comes from God and returns to God, remaining in God. All are priests as they fulfill the rite of life, which is truly Life. The true God resides in the heart of humans purified of all human impurities, where everything, internal and external, superior and inferior, converges in the divine axis, which is the same as the traditional axis. Here, realization assumes its highest form – direct knowledge of God. There is no disturbing sentiment here, only pure intellectuality as the solar ray that descends from God to humans, rises from humans to God, and from God sinks into the night of God, into the secret realm of the Ineffable.

The world itself converges in unipetal radiation, reduced to its elementary nature that better reflects the divine pattern – God's day and God's night, the rhythm of the breath emitting and withdrawing from itself in the Self, revealing and valuing like an eye that opens and closes on Forms, while in Silence, Forms and Rhythms unfold crucially in formal universality to be reabsorbed in informal universality with an absolute equilibrium of divine life.

The world is the heart of humans, the central intellect that manifests and unmanifests in the dual rhythm of diastole and systole, launching and reclaiming life, day and night, but day that is day and night

that is night, wholly turning in the dual aspect of outside and inside, low and high, world and God, God and world, neither world nor God because all is God.

This is the Primordial Tradition, and these are the people of the first age of the first world – beings of pure knowledge, beings of pure contemplation, bearing within themselves their own temple in the convergence of two beds – the heart and the world. The heart of God and the world of God in harmony, a true unification of hearts in the intellectuality of the Heart, the abode of the Divine Spirit expanding into Forms and Rhythms and concentrating into Silence, loving in knowledge and knowing in love. From this original source, the great traditional rivers flow – various traditional forms, all connected to the Primordial Tradition from which they derive their life's justification, the efficacy of their methods, and the orthodoxy of their principles. Just as rivers flow, irrigate, and fertilize, and as the small alpine source inexorably feeds them, these various traditional forms emanate from the Primordial Tradition to reunite humans with the Divine Principle, leading them through the multiplicity of waterways back to the source that perpetually revives them. They are the work of God and return to Him – river rays that spring from the hidden and invisible source, distant and remote, tracing their paths through difficult terrains, fertilizing them, giving them life, flowing into the circular ocean that surrounds the earth from all sides, ensuring its equilibrium. Visualize the symbol, and the circularity of the marine waters – of which the rivers are converging rays toward the unique center, the source, the Primordial Tradition – becomes evident. This is indeed the center, the heart of the earth, while the rivers – the various traditional forms – are the veins of the earth, distributing the "water of life," the divine sap, sweet in the beginning but clouded by impurities and debris, becoming bitter and salty when forming the ocean mass that encircles the earth. While the river water is sweet and drinkable, the water of the sea that must be traversed to move beyond terrestrial existence and ascend to the higher states of the true world, symbolized by sidereal rings, reflects divine approximation. The Primordial Tradition thus represents the purity of divine teachings in their most genuine, simplest, and most intellectually demanding expression. It is intended for the distant men of a remote world where adherence to the divine was more complete and secure. Therefore, it can be said that the Primordial Tradition does not even have a specific form; it encapsulates, quite simply, the Truth that can be directly realized by those who, through living, can integrate it. At the beginning, everything is sacred in the correspondence between the inner and outer, which prevents any intrusion.

In contrast, the various traditional forms are limited to specific expressions that adapt to the times in which they emerged and to people already distant from the original perfection. However, the imperfection of humans should not lead to the conclusion that the traditional forms themselves are imperfect. All of them, being of divine origin, fully offer the Truth while maintaining a unique perspective to ensure the safety of the results achieved through adherence.

Everything is arranged according to the providential plan, and this is the reason for the various traditional forms whose succession and development relate to an attribute of the Divine, Mercy, through which all people have a suitable vehicle for returning to the origin from which they have strayed. Furthermore, the variety of traditional forms responds to a deeper need - unity within

multiplicity, divine centrality through divergent starting points, without the paths becoming confused. Each true traditional form is strictly orthodox and cannot be associated with the norm of other traditions without leading to confusion.

It is advisable and prudent for individuals to adhere to their own tradition for the sake of their souls' destiny, without condemning other traditions, which would be absurd. Such adherence ensures the possibility of success. Conversions between different orthodox traditions have a dubious nature because they are unnatural and go against the divine providential plan that has designated each person's path. This is particularly true for conversions between equally orthodox traditions, like from Islam to Catholicism or vice versa, rather than from unorthodox to orthodox forms.

In conclusion, it is important for each traditional form to retain its uniqueness and autonomy. Proselytism and persecution are harmful and contrary to the divine Providence that intended and arranged the various traditional forms. Although these forms remain distinct, they converge at the same central point, which is the rationale for their centrality.

By placing oneself in the absolute axis of the Primordial Tradition, through which all traditional forms become permeable and transparent, one arrives at the multi-vision reserved for conscious and realized centrality. In this state, every process, symbol, and state is brought back to its true nature in a unitive understanding that traverses layer upon layer, equalizing and almost "atomizing" the entire traditional complex. More than just a vision, this is a realizative integration that encompasses all the voices of the traditional choir, unifying and modulating them into an immense and unison theodia (divine song). This realization is truly the secret of traditional unity, the reduction of divergences into axial balance where the Tradition of all Traditions is the direct expression of the face of God contemplated immediately and resolutely before the throne of divine majesty, as far as the gaze purified from all human haze can reach.

Further progress is necessarily meta-traditional, for it occurs without occurrence, without passage, without ascent, without degrees – spontaneously, in a blossoming of light into light first, and a sinking of darkness into darkness afterward, until the threshold of the Supreme Identity.

At this threshold, tradition dissolves, for there is nothing more to teach, no one left to guide, no master, no disciple, no worshipper, no worshipped, no goal, no end, no lover, no beloved, no path that leads, no center to which to aspire. Here, the transfiguration of the One who, by creating, destroys and by destroying, creates is consummated. Here, the one becomes one with the One in the One – God of God in God – Holy, Holy, Holy.

This is truly the culmination of integral knowledge, of sacred science that was passed down from age to age by the priests of the spirit to humanity, so that humanity and the world are not a bondage, prison,

or fall, but rather the very place where, having conquered death, the resurrection of the flesh is realized in the name, sign, and law of God.

PART TWO

THE CONSTITUTION

OF A TRADITIONAL SOCIETY

1. **THE PRIESTS**

The general outlines provided here for a society constituted according to the principles of a true tradition can serve as a model and an example for bringing the current West back to a long-lost normality. This restoration could be gradually and cautiously achieved by returning to the principles and spiritual thinking and way of life that are essential for human existence. It's a general type by which Europe and the world could orient themselves, adapting as necessary to the changed conditions of life, avoiding a violent and radical solution that would compromise the reintegration of a normal state due to its rapidity.

If a return is possible, if a rectification is still achievable to save the world from spiritual and material ruin, it implies a change of orientation that must absolutely proceed from within to without, and not otherwise. First, there must be a spiritual conviction for such a change, and this conviction must be based on a purely intellectual realization, devoid of sentimental infiltration, of the principles that govern a traditional society. Since it would be vain and utopian to believe that entire peoples and masses could immediately reach this through a direct process, it might suffice for a few individuals to form an initial nucleus with an increasingly efficient operative radiation leading to the reintegration of an approximately perfect form. These few individuals should be driven by a single force, that of truth, guided by a single purpose, that of making truth triumph, and not yielding to any concessions for themselves or others, but becoming true centers of salvation for those led astray and corrupted by a centuries-old error. If such individuals existed, the return to normality would still be possible, and truth could still triumph over ignorance.

Such a change implies the complete rejection of all the prejudices that have been degrading Europe for centuries, all the errors that the Counter-Tradition has been accumulating for hundreds of years to corrupt thought and life, impoverishing the mind and paralyzing the spiritual forces that promote true and ultimate good, the realization of Truth in a superhuman order where it resides and where one must have the courage and strength to uphold it. These individuals could save Europe and the world by leading people back to the great traditional stream, toward the light of those principles that are the very foundation of existence.

However, achieving this requires great courage and faith to overcome the darkness of ignorance, to break false bridges, to facilitate the return to an understanding of truth, to restore dignity to thought and justification to life. Many in Europe today are aware of the quagmire in which the world is increasingly entangled, but their conviction is weak, imperfect. It's more of a pessimistic and skeptical attitude than a true and profound conviction. Furthermore, none of these would be able to indicate the remedy or show the way to return to true life, one that reaffirms the values of the spirit that are divine, yet does not neglect the necessities of existence by orienting them according to the purely traditional axis.

Every traditional society implies the organic distribution of effort and the allocation of tasks suitable to the nature and possibilities of various categories of individuals. Even currently, in the agonizing state of Europe and the world, this distribution exists, but it's false, arbitrary, unnatural, adventitious, not founded on traditional norms, meaning it's not strictly and purely hierarchical in nature, a characteristic inherent to the very definition of the term, whose sacred nature should not escape anyone's understanding. Every tradition being sacred, the distribution of effort must be solely dictated by the respect for truth, which is of divine order. Therefore, at the apex of a traditional society, there will be the Priests who are the bearers of sacred knowledge, of divine science. We could call them Ascetics, but we prefer the previous term as it better highlights the precise character of the nature and the office devoted to the affirmers of supernatural truth. This caste includes those who do not partake in active life, devoid of any worldly duties, temporal affairs; they are the leaders of the traditional society, but in reality, due to the nature of their mission, they occupy a marginal position concerning the practical act of existence. However, this position is central, determinative, and orienting for the maintenance and development of the traditional society. They are the poor of God, voluntary renouncers of the world, givers of truth, worshipers of the Spirit, the last because they are the first, whose lives are dedicated to realizing the great divine norms that constitute the traditional body. There can be no confusion about their nature and their mission, which are purely spiritual in nature, devoid of any worldliness, ranging in the pure regions of the Spirit of God that governs the world invisibly.

Therefore, they constitute the caste of the invisible, because their continuous, unwavering, subterranean action is of a sacred, spiritual order, and is carried out spontaneously by the very force that the soul possesses, by the purity of their life, which must be a rite, an offering, a sacrifice. We particularly emphasize the character of the priestly caste to determine the mode of hieratic power and the effectiveness of the revealing mission entrusted to them. They are the leaders of the traditional society, but invisible leaders, because the sacred science they hold is not a purely dogmatic complex and a dead body; it is a living, eternal fire that they must nourish by continually living in communion with the spirit of God, making His truth tower apexly. They are isolated in the depth of His profound virtue, empowered actively and effectively only by the contemplative life.

They are the great solitaries who descend among humanity as bearers of the graces of truth. Indeed, even while living in the world, they are truly outside of it, and they rule not by ruling, act not by acting. They illuminate with their light, save with their presence, fortify through their example. Whatever their hierarchy and organization, the traditional type they connect to, the value and character of their mission are absolutely determined by their having freely and consciously chosen not a career, not a profession, not an occupation, but the path of God that, starting from God, leads back to God. And they have chosen it not only for themselves, but with the precise task of showing it to all. They sacrifice themselves and they sacrifice. Reflect carefully on the value and immense significance of these two expressions brought back to the precision of their etymological sense. Priests cannot be anything but sacred themselves. They cannot make anything they touch and approach not sacred, because they are born for this, destined for this, and their choice, in embracing the sacred ministry, aligns completely with the possibilities inherent in their nature.

If they are truly priests, they cannot deviate. If they do, they cannot but fall into the lowest abjection, for they have betrayed God, fallen short of their vows, and in abjuring, they have contaminated themselves and others. If one accurately understands and appreciates the value and significance of the task entrusted to the Priests, one will arrive at conclusions that the modern world, having become anti-traditional, is no longer capable of reaching. We hint at just one of these conclusions. Since the Priests are the custodians of sacred knowledge and form the unshakable foundation of a truly traditional constitution, they are the ones to ensure its normalcy, to maintain the structure through their invisible spiritual work beneath the surface. Thus, they are responsible for the general defection from traditional spirit, for nothing can fall unless they themselves fall. Nothing can fail unless they themselves fail. Nothing can go against the truth of God unless they are the first to betray it. Nothing can corrupt the world unless they are the first to corrupt it by abandoning their sacred mission for temporal concerns, shifting from the contemplative life they are destined for to the active life, which is not the realm for the development of their activity. By failing their caste, their duties, and above all, the divine principles they must keep radiantly intact, how many are capable of understanding how the current state of abjection is due to the defection of the priestly caste, for they alone, the Priests, maintain contact with the divine not only through their actions on humans but above all through the constant and effective realization of their inner asceticism?

Just as the power of God is mysterious and invisible, so is the power of the Priests hidden and concealed. By contemplating, they act; by realizing in God, they operate in the world; by sacrificing themselves, they sacrifice; by praying, they save; as long as their mission is true and not a blasphemous profanation of God's laws. If we can with absolute certainty attribute to them the current state of Europe, any defection of this caste, any decline of humanity cannot be attributed to the traditional form to which they are connected and of which they should be the authentic representatives. Tradition is invulnerable, inviolable, untouchable, unimputable. It is God's truth and remains intact because, even if betrayed by its ministers, it always finds those who preserve its sacred character, who, among men, though not belonging to the priestly caste, become its legitimate and authorized bearers. And most of the time, these individuals, priests among men, fulfill their mission more dangerously than if they were part of the officially recognized caste, because they must struggle against a profane force that seeks to

suppress them—the force of those who have betrayed the faith, renounced tradition, abandoning the divine for the human and the sacred for the profane. These are the false priests who are no longer such, i.e., custodians of sacred knowledge. Reflect on the significance of what we are saying, and you will understand how in all epochs of the priestly caste's decline, solitary ascetics—those who could be called on—have kept alive the eternal fire of tradition against the snare, hatred, and calumny of those who have failed in their mission.

The emergence of ascetic groups outside the priestly caste, the presence of Masters, namely solitary Ascetics, in all periods of decline, is precisely explained by the abandonment of tradition by those entrusted with its deposit and the divine order that others strive to maintain the contact between man and God, purifying the sacred path from the profane impurities that false priests, the most impious deniers of the supernatural world, have accumulated. Dante teaches...

To avoid misunderstandings, it is necessary to emphasize the nature and character of this defection, this contamination that occurs within the priestly caste during periods of decline. The divine truths that constitute the sacred body of tradition have a purely metaphysical character, i.e., transcendent. They are superhuman, eternal, and to approach them, it is absolutely necessary to surpass the human condition and to move the intellect into that sphere of pure actuality where the divine reality develops beyond the realm of Forms and Rhythms, in the silence of its ineffability. Faith prepares this transition from the human to the divine, and it is indeed the indispensable condition, something that no one can escape due to elementary analogy with many human and contingent situations. One must believe in knowing because one only knows by knowing, and one cannot know before knowing, i.e., before having acquired wisdom and having already completed the passage from the human to the divine, so that only the divine remains.

Faith in whom? In God, in the Master, all the traditions that insist on this absolutely necessary condition for the actual realization of the divine say. One believes in the truth before attaining it, i.e., before being it and becoming it. The intensity of faith is directly proportional to the effectiveness of the conquest.

Faith is thus the barrier, the bridge, the isthmus between the human and the divine, between what man is not and what he really is when he is no longer, when he has surpassed and gone beyond the human condition forever. But since this is the result of ignorance, faith is the necessary condition for the disappearance of ignorance and the attainment of wisdom.

It erases all human limitations in man, abolishes individuality, opens all the doors of Infinite possibility. It considers constraints as being dissolved for them to be truly dissolved. It operates a kind of preparatory radiation of individual faculties because it believes in others than oneself, in the sacred text, in the occult value of the rite, in the minister, in the teacher, in short, in something that transcends the

everyday reality, the illusion of the world lived ordinarily within the realm of all sensory and rational limitations. Faith resolutely denies the tangible complex and affirms an invisible reality.

Having faith means believing in what is not yet known, not yet understood. It is the noblest and most desperate attempt to approach the threshold of the mystery and affirm that beyond it is an unspeakable reality, that which is revealed. Even for those who cannot cross this threshold, it is enormously positive if they can bring themselves to the extreme limit allowed by their forces with an act of faith that vaults over error, visible presence, the world, and things in one stroke, to genuflect before the Invisible Presence, God, and His Names still hidden precisely because they are absent, affirmed, believed, and not known. Thus, faith is superior to any human knowledge, to any conquering activity of the human alone, because it surpasses it, considering it as accessory, negligible. If the Priests do not attain this realizative knowledge, they are not such, they cannot be the upholders of Tradition, the principles of a traditional society, those who maintain the contact between the human and the divine in a permanent current that ensures life and justifies life itself by placing it in God. This is the true fault into which a Priest can fall, of not having reached the realizative knowledge, of performing a rite without knowing its value, efficacy, meaning, of ignoring in short the sacred science and reducing it to mere lip mumbling or to an inactive formulation which, within the context of realizative knowledge as it should be for a Priest, is absurd, for by failing in this, he places himself this side of the believer, profane among the profane and profaner among the profaners.

However, even in this case, Tradition remains intact, the rite remains untouched, nor is its efficacy diminished, which it has on the believers, the faithful, some of whom can even replace, if not in fact, in a reality that transcends even the fact, the Priest, performing the rite themselves and becoming occasional or permanent custodians of God's truth. This defection, if it does not harm Tradition itself, greatly damages the foundations of a traditional society, undermines the principle of authority which is absolutely necessary for the maintenance of the two orders, the human and the divine, the profane and the sacred, the realm of faith and that of knowledge, of those who believe and those who know. But what is more serious is that it gives rise to the priesthood of solitary Ascetics who, by the will of God, maintain the traditional secret with their reserved work for a minority, safeguard it, fortify it against profanations, and end up being opposed by the priestly class itself, which fears in them its own science, the very science they themselves have abandoned and betrayed. These deplorable collisions have always occurred to the detriment of sacred science, giving rise to disturbances and conflicts of all kinds contrary to the maintenance of traditional order.

When making the Priests the custodians of sacred science and considering these various matters, we think of a traditional form that best suits the nature and spirit of the West, where only ascetics should be the Priests, where they alone should truly safeguard the traditional body by effectively embodying the doctrine within themselves with a profound knowledge of all that constitutes divine truth.

The Priests, besides lacking real knowledge of sacred things, can also fail to uphold the dignity required by their caste. The accusation of immorality is too well known and too common for us to dwell on it; indeed, from this have arisen incomprehensible devaluations of tradition itself, which is truly absurd, giving rise to sects, schisms, and heresies. We will say immediately and clearly that morality is a function of knowledge and not the other way around, and that the purely moral aspect of any question or fact is the least capable of understanding and evaluating its significance. The first and only sin is ignorance, and one is more responsible for not knowing or for knowing wrongly than for acting wrongly. As for judging conscience, we believe that not only is this a very difficult and insoluble task, but it is outright sacrilege, for only God or in the name of God are consciences judged, and where are these so-called moral judgments ever given in God and in the name of God? Reflect carefully on this, and you will see that only facts can be judged in a pragmatic context as a condition capable of determining others and thus, if harmful, condemnable.

What must be judged, condemned, and punished is therefore the fact when it is visible, when it is "active," when it provokes imitation, when it serves as an example, when it becomes the seed of other facts, when it corrupts: what must be condemned is scandal, in all forms, in all classes, and this is the sound principle of a truly traditional ethics that maintains the privilege of conscience in action as the privilege of God and represses the infraction not because it condemns the motives, but to prevent repetition, example.

And since there is a broad range in the propagating intensity of an infraction, that is, in the immortality of a fact, a truly civilized society should adopt all repressive measures, from the death penalty to torture and flogging, those natural, external, brutal measures that punish but do not judge, striking at the man, in what he has most external, the flesh.

A truly civilized society, re-adopting all the old measures of external, physical coercion, returns to the truth of the traditional course, obeys scrupulously the truth of God, and at the same time enriches the number of true, real motives for action, creating a game, an alternation, a reciprocity between the infraction and the penalty, productive of beneficial sensations to life, fertile in extensions and surpassings of brutal fact. The death penalty, the various forms of torture publicly inflicted with their tragicity are always considerably effective and instructive and can even determine true sources of purification, positive complexes, the importance of which will not escape those endowed with true wisdom and constructive imagination, not aesthetically and morbidly diverted. But there is another consideration of a deeper order: infraction has degrees that are integrally subordinate to human possessiveness, that is, to the darkest complex that dominantly rules ordinary men; it is necessary that to these degrees correspond penalties hierarchically or analogically proportioned but determined by an impersonal justice that strikes the flesh, abstracting from any experientiality: only in this way is compensation and rectification established, achieving a balance that is the index of a true traditional society.

The Priests can and should only be reproached if they fail in their task due to total or partial misunderstanding of traditional truths; their existence, from the purely exterior aspect, that is, from the moral point of view, is reprehensible when it offers material for scandal, and then only they submit to a tribunal that can only be constituted by beings belonging to their caste. Indeed, from what has been said so far, it follows that real knowledge, that is, integrative and realizative, belongs to contemplative life and not to active life. The relationship between contemplation and action is of the greatest importance for the maintenance of the traditional idea, because their imbalance constitutes a rupture, a hierarchical inversion, a true deviation that, having prolonged itself for centuries, has given rise to the present abjection of the West. Contemplation stands to action in the same relationship as the divine to the human, the sacred to the profane, the eternal to the transient, for their domain is distinct and clearly circumscribed by two different kinds of activity. In contemplation, there is an activity of a special order that takes place in an eternal domain, beyond time and space, in the realm of transcendent truths, in an apparent folding and an interiorization that are in reality a veritable translation from the human to the divine and an obliteration of the human so that only the divine remains in its absolute autonomy. In this sense, contemplation and revelation are synonymous because divine truth can only reveal itself within the human who has become a temple, the very receptacle of truth – an empty temple of humanity founded on earth and elevated to the heavens in a symbolism that reflects the adherence of all existence to the totality of higher states through their comprehensive and intensive integration.

In the Primordial Tradition, the world itself was the temple, but with the subsequent degeneration of humanity, the sacred enclosure was established to separate the sacred from the profane and maintain the distinction between the two orders so that the higher order directs and justifies the lower. The temple is a symbol and more than a symbol; it is the place of peace, absolute interiority, where, with every individuality denied, every human residue annulled or removed, the realization of the divine takes place – the theophanic cycle in all its effective fullness.

The act of contemplation – and contemplation is solely of a divine order, hence it must be considered entirely inappropriate for any other order, especially the aesthetic, which is visibly inferior – not only distances itself from others but also from itself, which is essential, and empties its heart, making it the center of being where the Invisible Presence manifests in a progressive irradiation with infinite degrees, forming the hierarchy of divine stations.

Thus, this term cannot and should not apply to anything other than the real, effective attainment of superior states, not passively observed from outside, but actively realized within the interior of the great temple, which is the purified and cleansed heart, made a receptacle of light, a holy chalice where the divine mystery unfolds. Anything purely and distinctly human – such as art in the profane sense, and philosophy especially in its modern acception – is excluded from the realm of contemplation, which is divine life and not human, reality and not illusion, truth and not ignorance. Philosophy, diminished wisdom, and art, purely superficial infatuation, due to their own degeneration, are excluded from contemplative life and represent an artificial interstructure that the current debasement has erected

between contemplation and action – a small spurious world where the weakness and feebleness resulting from ignorance of eternal things are exhausted.

If contemplation is thus reserved for the Priests, who are the custodians of divine wisdom, what will be the relationship between contemplative and active life? Identical to what governs the divine order and the human order: active life must be oriented according to a vision that can only be determined by those who live contemplatively. In fact, if man and the world, in themselves, are nothing separated from their cause and not placed in it, that is, in God, they acquire a far different meaning when integrated into the real order because they represent the very place where one of the divine possibilities is realized.

Harmony between contemplation and action is necessary for the complete integration of human possibilities, allowing man to truly be rich in all development, arbiter of his true destiny, capable of ascending from earth to heaven in a progressive expansion of all his faculties. But this is only possible if contemplation dominates action; in the opposite case, there is hierarchical inversion, annulment of the traditional axis, impoverishment of the devitalized, brutalized man, a victim of all the inferior forces over which he can only prevail if guided by the spirit of God.

It is also the responsibility of the Priests to ensure that the spirit of God reigns in the world, sustaining human forces and truly dignifying them, for man, is everything with God, nothing without God. Without any traditional content, his action is a groping in the lower darkness, a sad shadow among sad shadows, a sterilely fornicating activity that plunges him from illusion to illusion, from error to error, into the great detrital riverbed, the underworld, subhuman, spectral, and lemural.

However, if active life is regulated according to the traditional axis, like a rite, then all apparent imbalances are nullified and balanced. All varieties of human expression and deviations come together and resolve into integrative homogeneity. It is necessary to emphasize what people have completely forgotten in the collapse of all traditional values: active life is all the richer the more it is subordinated to contemplative life. In a truly traditional society, there is an amplification of human possibilities, an infinitely more fertile enhancement of various activities, many of which in the modern world are completely atrophied.

According to a law of analogy that governs the parallelism of the two orders, we will say that the more intense contemplative life is, the richer active life becomes. The more God is exalted, the more man is valued. In a truly traditional society, all the profane is sacred in the making, and all aberrations are reconciled in the balance between the divine and the human, hatred and love, wisdom and ignorance, war and peace, virtue and vice, evil and good. These converge fully, integrally, oceanically, harmonizing and overcoming, twins in the great traditional riverbed.

But for this to happen, it is necessary that the Priests are truly the supreme key-bearers and that their life is purely contemplative, being the holders of divine truths, the great sentinels of eternity guarding the bulwarks of time, intermediaries between the higher waters and the lower, between the divine and the human, between the cosmic and the hyperuranian, possessors of the light that is the only light emanating from God.

2. THE WARRIORS

In the active life, they are the bearers of power and thus constitute the second caste of the traditional society, tasked with upholding activity guided by virtues. We use the term power only within the scope of the active life, for in the contemplative realm, true power manifests in its highest reality — from the invisible to the visible, from the divine to the human — representing the supreme authority that belongs to the priestly caste. Power in the active life is realized by imparting a sacred character to every manifestation. Hierarchically, the Warriors sacrifice themselves to remove the purely contingent aspect of human activity, transforming it into a sort of necessity that is accepted by consciously immolating oneself to achieve divine reality.

They are the hosts of the earth and choose the most difficult path, preserving the sanctity of intention amidst the intensity of activity through continuous asceticism, which is purification and preparation for glory. Warriors aim for a glory that makes them conquerors of time in perpetuity across centuries. Their names are transmitted as constant examples of sacrifice. They choose to be victims to affirm humanity's victory over death where death reigns. They are voluntary and active victims, masters of their destiny, aware of the transitory nature of flesh and the enduring nature of example.

Just as the priestly caste embodies all contemplative life, the Warriors constitute the pinnacle and the law of all active life. The active cycle reflects the contemplative cycle, where the death of the human is the necessary prelude to the experience of higher states. Just as contemplative death faced by Priests can't be seen or understood by the masses, who believe but don't truly know, the death faced by Warriors is visible to all. It reflects the contemplative death and is analogously completed through a sacrifice, with its value being higher the more apparent it is.

However, this outwardly visible sacrifice conceals a secret rhythm and an intimate character. In Warriors, active life is exalted and denied within the flames of heroism. Their strength is a form of sacrificial offering in constant unfulfillment, only satisfied through death. They may not comprehend the divine world, but they love it, transcending human limitations by constantly surpassing Rhythms over Forms, psyche over the organic, which enhances resistance and overcoming power. The forms, in heroic action, undergo a bending according to the intensity of the Rhythms, making them more indefinable and

transcendent. Warriors are driven by love and devotion, their strength an offer in continuous unfulfillment. They know that only death can satisfy them, so they face and evade it, embracing it only at the peak of their power and abandonment.

In this sense, peace is their war and war is their peace. They are invested by Priests, who sanctify their activity with rituals, aiming solely at the sacrifice of themselves. Warriors are dragged into an ever-intensifying vortex, only conscious of the sanctity of their sacrifice, which culminates in death. Their love conquers death just as glory conquers time, but not absolutely as achieved through knowledge and integration into the divine.

Now, we must address the distinction between the "Great War" and the "Small War" to clarify the two domains of active contemplation and heroic activity. The Great War signifies the development of being through transcending human conditions. The enemy to be conquered is the human within, the field of action is one's own heart, which must be cleansed of impurities. Victory is achieved through truth over ignorance, the divine reality over cosmic and human illusions. The victory of the Great War is the Divine Solitude, the pinnacle of ascent where only pure essence remains. The starting point of the Great War is the non-duality of the human and divine, and the endpoint is the unity of the divine. The path requires such concentrated strength and resolute commitment that it can only occur in externally favorable conditions, which are not a necessary principle, but do become practical realities. Thus, the isolation of the Temple for the priest and remote locations for the ascetic create the environment for this highest and holiest of rites, the most heroic of actions — the slaying of the human within oneself according to the Law of God.

The Great War involves overcoming countless enemies and dangers, restoring states repeatedly. Only the cessation of all activity makes victory possible. The goal is to overcome the human and cosmic in all their forms and rhythms, to reverse the creative process, and reach the place where God breathed life into man. This is the scheme of the Great War, the traditional secret entrusted to those who know, namely the Priests. It can be understood from this how much this caste distances itself from all others and is, in a sense, not merely a caste but a true and supreme caste due to its absolute preeminence. Hence, its supreme authority, its consecrating and legitimating power, and the dependence of the other three castes upon it. The justification for their existence lies in the fact that nothing done by humans truly holds value unless it is sealed by the divine spirit.

Now, the Warriors themselves are consecrated by the Priests, and they cannot be otherwise without ceasing to belong to their caste. The war they engage in must represent, in a condensed form, the schema of the Great War in order to be legitimized, losing its external character and acquiring a deep meaning that justifies its undertaking. Thus, the Warriors submit to an inner discipline, a true asceticism that involves their purification from passions. When they kill, they must know that they are killing themselves; when they win, they must know that they are conquering themselves. They see the enemies as sacred victims, respecting them as they respect themselves. They pass through the carnage

with love that redeems, through contamination with purity that justifies, and through death and the cruelty of death with the awareness that nothing can truly die, for nothing can be born. Only the eternal exists in its inaccessible reality.

The concept of the "Small War" takes on a deep ascetic significance and imposes significant challenges on the caste reserved solely for it. This involves intense discipline, characterized by love and devotion. The Warrior is guided by his love for the Divine Principle, which is near, almost accessible, and yet distinct. When the heroic climax arrives, the fusion of Rhythms generates the ultimate passion — dedication to the god of slaughter. This leads to the transcendence of normal human faculties, raising them to the supreme intensification of the devouring fire. The Warrior becomes the great sacrificer, the "victimarius," and the baptism of blood is a catharsis that renews him, releasing him from human brutality, redeeming him like a purifying bath that cleanses horror with pity. His compassion drives him to sacrifice himself and his enemies, seeing his own image in each of them. In the midst of battle, he seeks to overcome the resurgent duality, the fearsome "you," the shadow of himself, the eye that stares at him, the hand and weapon that threaten him. Love reflects his love, and the "other" obstructs his view of the Supreme Unity. He kills and allows himself to be killed in the name of God, defending his lord and land. His arms are blessed, and he is invested, just like his lord. His homeland is the place designated by God for the conquest of heaven, the support and foundation of his ascent. He must defend it to uphold God's law in the world until the enemy strips him of God by taking his land, home, and temple. His caste safeguards sovereign power, which encompasses virtues that, when fully observed, lead a person to the Edenic experience, restoring their eternal and original homeland, of which the terrestrial one is a necessary starting point.

It should be noted that the realization through warrior asceticism is always indirect, while the priestly realization is direct or terminal. One is accomplished through the world of Rhythms, while the other through Silence. The former remains in duality, while the latter, starting from non-duality, reaches unity. This difference is essential and eliminates any arbitrary reduction that would disrupt the traditional order. The warrior caste adheres to its own law, which is justified only by a higher law that originates in the divine and abides there. If we take the Primordial Tradition as the starting point, the castes reduce to just one: the priestly caste. There is no room for other castes at this stage, as only the contemplative path exists, excluding any action. There is no true caste in the Primordial Tradition, where human unity is fully realized. The king here is the supreme priest, and kingship can only be understood in a sense of absolute knowledge.

In a later traditional form, there is a necessary division of human potential due to our state of decline and increased complexity. Life assumes both an internal and external aspect. In this stage, the priestly class holds an absolute position, reflecting the Primordial Tradition. The warrior caste, though internal in comparison to the purely external laborers, serves as a balancing intermediary to maintain the traditional structure due to its attribute of power.

If we metaphorically envision the traditional realm as a fortified city, the center, the Temple, corresponds to the priestly caste. The periphery, represented by the walls, belongs to the Warriors, while the Laborers remain intermediaries. Considering this relationship, the Warrior caste occupies the most perilous position in the defense of tradition, the most exposed. Understanding the significance of this metaphor in relation to what has been discussed, Warriors are the masters of Rhythms, and the art most appropriate to them is Magic.

Those capable of reflecting will easily understand that, living in the paroxysm of action, this caste must inevitably find itself entangled in the surge of hidden forces, especially when the rhythm of active life is intense. The warrior asceticism's main purpose is to know the world of Rhythms, the laws that govern it, and to defend against the dangers of the shadow realm. This becomes clearer when one considers the lives and actions of great conquerors, where even the minutest material elements have caused fatal imbalances. What is true for every individual is doubly true for Warriors, who live intensely to confront the most terrible enemies, those that invisibly surround us. The visible enemies are merely a material duplicate of these invisible foes.

While discussing this caste, we have implicitly affirmed the necessity of war, but we have also implied that it should only be entrusted to true and legitimate Warriors. Just as one does not become a priest, one also does not become a warrior. Unfortunately, the contamination of the castes has resulted in the abjection of our current times. With the leveling of democracy, all sorts of infiltrations have taken place, distorting the traditional order and leading to the collapse of truly civilized society. A return to normalcy, carried out with discernment, progression, and moderation, would allow for the restoration of the only true hierarchy in caste attributes that correspond to human nature, capabilities, and the effective empowerment of specific productive activities.

The warrior is the ascetic of the active life, and their discipline is purely internal. Those who cannot kill themselves will never truly know how to kill; rather, by killing, they will profane life and death because their cause is not sacred. Killing must be done with one's own hand or with a sanctified weapon. The enemy must be visible and nearby; otherwise, it would be an outright murder instead of a purification act. As we've said, war is justified only as a symbol of the Great War. It is inconceivable that combat should not be direct, fair, open, and frontal. Self-knowledge is required to tame oneself, and self-overcoming demands that one sees the enemy in order to surpass it. This way, the battle and carnage will not have the bestial character of anonymous, impious, and sacrilegious struggles. Understanding these concepts fully can help us comprehend that war must be fought by warriors, not entire democratic populations that are violently brought to a state of savage desperation in large conflicts. War must be conducted, ideally, man to man. In its most characteristic form, it should be reduced to partial clashes, duels.

We've mentioned that the Warrior caste is based on a dualistic foundation, which is expressed perfectly by the Latin term "duellum," an ancient form of "bellum." War is the expression of this fundamental

duality, where love and hatred—ultimately reducible to love—represent the two extremes. If a return to tradition is to be achieved, which is difficult but not impossible, and if only the modern defeminization, with its characteristic pessimism and skepticism, doesn't seriously hinder it, war must be brought back to its constant, normalizing function. It should exist permanently for only one caste: the Warriors. The duel, which so-called "civilized societies" in the West have abandoned with satanic ignorance, while turning current conflicts into a hellish game of machines that cause meaningless and impious destruction, should be restored to its essential role. This would involve reestablishing its natural, spontaneous, and effective form, rather than the modern parody in which the courtier stands in contrast to the knight. If normal weapons were only in the hands of the Warriors, dueling would regain its traditional value and constitute the essential training of the caste, fostering a sense of honor that has now faded in the hearts of men. The duel with white weapons is the noblest, purest, and highest expression of the warrior caste because it establishes a reciprocity of strength, honor, and love in the confrontation of two men who save themselves by killing and sanctify themselves by being killed. Notice that duality persists before and after: before life against life, after life facing death. And this duality is precisely the permanent index of the warrior caste and the basis of its destiny.

War in a traditional society is the amplification of the duel, but other factors intervene: family, homeland, lord. It should be brought back to normalcy, limited to the only caste capable of conducting it without involving entire populations and causing the chaos that compromises the very existence of a civilization. If war is reduced to smaller proportions, but with a more intense and frequent rhythm, entrusted only to men and not machines, to Warriors and not to other castes, it would be an indispensable element of a full and fertile life if brought back to the traditional type, sanctified by the righteousness of the motives that would originate it. Its limitation would constitute a permanent and normal basis of activity that wouldn't paralyze the population at all but intensify the rhythm of active life with a continuous contribution of strong and decisive reflections.

The return to normalcy restores the strength of the people formed by the caste of Warriors who obey love, and whose sacrifice, unlike that of the Priests, encompasses an asceticism of psychic energies oriented towards heroic exaltation. Just as action is subordinate to contemplation, so the warrior is subordinate to the priest, without this subordination equating or confusing the two domains, which are autonomous and separate and constitute spiritual authority and temporal power. These two powers are as distinctly separated and distinct as eternity is from time, so the two domains are unmistakable due to the impossibility of reducing the first to the second and extending the second to make it coincide with the first, since neither the eternal can be contained in the transitory, nor can the transitory cease to be such and coincide with the eternal. This consideration alone is enough to show that temporal rule is independent of spiritual rule, without opposing it in any way, but rather turning parallel towards the same end, which is the maintenance of the traditional unity that encompasses and harmonizes them both.

If in the primitive phase of perfection, life being purely contemplative, a true unity of development oriented towards purely spiritual ends can be admitted, this is not possible in the subsequent traditional

forms where action appears immediately alongside contemplation, temporal activity alongside spiritual activity, hence the separation of the two domains.

But this separation is necessary for the purity of the aims to which activity and contemplation are directed: a fusion or an overruling by one of these powers would constitute a real anomaly because it would confuse the divine with the human, the spiritual with the temporal, the sacred with the profane without achieving any beneficial result. When we talked about subordination, we meant it only hierarchically, that is, from the unique, traditional point of view that encompasses and includes contemplative life and active life: in this sense, it cannot escape anyone that the temporal is subordinate to the spiritual as and to the extent that the human is subordinate to the divine, from which it draws both its existence and the justification of its existence.

The Priest consecrates the Warrior and ensures that their action falls within the traditional realm, but within their sphere, the Warrior is autonomous and neither can nor should clash with the Priest, as their activity does not oppose the spiritual activity carried out within the first caste. In a traditional society, any conflict between the temporal and the spiritual is resolved in the unity that encompasses them; indeed, if conflict arises, it must solely be attributed to the temporary deviation of one of the two domains, essentially due to individual factors and therefore negligible.

As long as the Priest remains a priest and the Warrior remains a warrior, no conflict is possible because each of them will understand that they belong to a sphere whose activity is clearly separated and distinct: this consciousness, this awareness must guarantee harmony between the temporal and the spiritual. But if, for complex and not always well-discernible circumstances, a serious conflict were to occur between the two powers, it is necessary to return to the principles that safeguard traditional unity. In this case, hierarchically, they will be resolved in the realm of pure spirituality to rectify the deviations and eliminate the deflections that can arise from one side or the other, by bringing each of the two castes and thus each of the two powers back to their own domain.

The elimination of purely individual factors will lead to the appeasement of the conflict, because unfortunately, these deviations occur only due to the overruling of some personality that violates respectively the law and the norm, which regulate activity and determine the scope of the two castes. The relationship between the two powers is very delicate, and the development of Europe shows how often conflicts between the spiritual and the temporal have assumed excessive proportions, transforming into actual hostilities. There is a reason for all this: the imperfect realization of traditional unity, which must be attributed to the defection of the priestly class, which can always assert its authority, of course, through spiritual means, as long as it does not deviate from sacred knowledge and only seeks defense of the supreme values of the spirit. The temporal cannot harm or diminish the eternal, and thus temporal power, in any way and by any means, cannot affect spiritual authority, which will always know when to withdraw from the world and let it fall because it's deprived of divine aid. Reflect very carefully on this to understand what is happening in Europe and the world. However, the

custodians of sacred knowledge must at all costs maintain contact with the traditional principles and endure any violence, undergo any violation, in order to continue saving humanity by reconnecting it with the eternal. Spiritual authority imposes itself with quite different means than temporal authority and we believe that in case of conflict, however oppressive or destructive the deviation and overruling of temporal power might be, spiritual authority will always prevail, if it stubbornly remains within its domain and does not engage in open combat with the temporal on the grounds of properly-defined activity, which is absolutely not in its sphere.

Instead, we believe that the more it remains in its domain, the more effective its work will be, because in short, said with the greatest absoluteness, it derives its authority from God and not from the world, and its strength, fervently nourishing itself with the divine, cannot but triumph over the pitfalls, misunderstandings, oppressions, and apparent falls. Because if the deviation of temporal power were to assume such proportions as to become absolutely antitraditional and sacrilegious, and the Warriors, forgetting themselves, insulting the principle of love, which is the foundation of their existence, transcend into deplorable actions, repressive of all traditional spirituality, know that nothing can touch, profane, or access the Truth of God that is not God Himself, and even the ruin of the world would perpetually leave intact the Silence where the divine mystery unfolds.

But we are convinced that the conflict between the two powers is almost always due to a remote deviation within the bosom of traditional unity itself and especially within the priestly caste, whose members have often forgotten what is their only and great strength: holiness. If spiritual authority, without any concession to the profane, were to resume its true function, the maintenance of God's truth in the world for its salvation, and those who are its custodians, the Priests, did not fail in their duty, which is contemplation and not action, realizational knowledge and not mere external, literal knowledge of sacred things, the traditional unity would harmoniously contain the two distinct powers, but simultaneously tending towards a single goal: the return of man to God, through time, into eternity.

Indeed, temporal power, of which the Warriors are the custodians, offers as its term the realization of the divine through time, in an agreement of all faculties tuned by their own equilibrium. So far, in relation to this caste, we have talked about war, but it is now necessary to consider the positive aspect of war, that is, peace. War is an imbalance that generates balance, which in turn is broken due to the intermittent nature of human affairs. But if this is considered in analogy with the spirit, whose domain is eternity, war appears as a renewal, a purification, a radical correction, followed by the achievement of a state of absolute and permanent pacification, representing the fruition of beatitude. The greater the balance is compared to the imbalance, the greater peace is compared to war, of which it is the crowning achievement. No consideration of aesthetic order should contaminate the vision of truth in the realm of pure spirituality. The Warrior longs for peace, as their war is holy only if it leads to a permanent and definitive peace. War represents the generative travail, peace the flower and crown fruit. If intermittence is a kind of inevitability of human and temporal things, it should never be considered as a cyclic law by the Warriors and the Chief, meaning by this that every war must be carried out for the end of imbalance and the realization of peace. That intermittence exists, but that it does not become a law,

this is the foundation of the right and healthy development of temporal power. If, as we have said, war is in analogy with the Great War that represents the permanent conquest of the divine, it must tend towards peace, and this must be the true and holy goal of the Warriors: only a soft and superficial aesthetics, ignorant of the profound truths of certain analogies and the symbolic relationship between the temporal and the eternal, can consider war as an end in itself, a spasmodic state, fascinating for its very anomaly; only when true peace has not been realized, can there be a nostalgia for war, a sentiment that is of a very dubious order because it belongs to the purely sentimental sphere. To prevent these anomalies, above all, wars that are not resolute should be avoided, considering them as incomplete actions, actual permanent crises that contribute to the disintegration of traditional societies. What has happened and is happening in Europe must be considered in this light, and then the gravity of the current situation will be understood, in which, through the confusion of castes, to obey an absolutely bestial democratic leveling, the detachment of the human from the divine is being carried out, and thus the very end of man is being prepared. When we talk about the end, we certainly do not mean the end of the physical body, as anyone endowed with the most elementary common sense can understand, but the spiritual ruin, the collapse of those bridges that connect the world to the Supramundane, followed by the instantaneous formation of underground paths that connect the earth to the darkness of the Inferno. If humanity does not want to become a vast and sterile inferno, it is necessary for it to return to the great traditional paths through which alone it will find new foundations for new developments.

The Warriors must contribute with the Priests to the restoration of order, because these two castes are the foundations of traditional unity: from their harmonious action, everything can be smoothed out, with the former being custodians of sacred knowledge, that is, wisdom, and the latter being arbiters of power; the former, if you will, the key bearers, the latter the standard bearers. The harmony of the spiritual and the temporal can rebalance the world against all the acute pessimism and skepticism so loudly braying in the current era; in no way will a permanent world order be realized without the cooperation of spiritual authority and temporal power because the return to normalcy must be effected from top to bottom, from the higher to the lower, and not vice versa.

For centuries, the masses have been in bestial turmoil, and they will continue to be agitated as long as the Priests and the Warriors allow them to be. If these two castes were to feel the enormous weight of their responsibility and have an awareness of their respective domains and their true attributes, nothing could prevent the restoration of traditional unity, the new balance that would reopen the great gateway to eternity for the glory of God in heaven and the peace of men on earth.

3.

THE WORKERS

They constitute the third and final caste, which corresponds to the domain of Forms in the sphere of active life. They should truly form the penultimate caste, with the last being that of the Servants. However, adopting a middle and conciliatory perspective in relation to a true return to the spirit and the traditional form that is more easily achievable in the current conditions of humanity, we have adopted the trinitarian formula. It's worth noting that in a more perfect traditional society, the number of castes

should be elevated to four, in analogical correspondence with the complete realization that, as mentioned, includes a state— the supreme state—absolutely undefinable, designated in the most complete tradition by the name of the "Fourth," and which is the domain of Absolute Ineffability.

This state, the Fourth, comprehends and resolves the trinitarian formula, the Silence, the Rhythms, and the Forms, in an integrative indistinctness that distinguishes it precisely from them, as the mystery of irreducible unity in its ineffable essence. Within it, the entire divine cycle is fully and integrally exhausted. Hence, there's the analogical necessity for a fourth caste, which would encompass those Servants whose activity assumes the most bare, elementary, and terminal form.

The constitution of the castes must be understood in this manner, according to the great law of analogy. It is in relation to the divine cycle, rather than from a purely human and distributive standpoint, which would have no reason for existence due to its fragility and inadequacy to truth. Despotism doesn't create the castes, particularly not the servile caste. Rather, it arises from an inherent necessity of development, stemming from the human world's reflection of a divine complex that is the sole and unique reality. The current state of humanity, the apparent abolition of the castes, corresponds to the erroneous and confused vision that people hold of the divine world. The Divine Principle is currently for humans whatever they wish it to be—a vague and uncertain overhanging mist, much like humans themselves. Just as the limit of the castes has been suppressed, humans have similarly become whatever they want to be.

The chaos of leveling in the human realm corresponds to a chaotic divine level, where all pseudo-mysticism, philosophies, and non-traditional opinions converge, constituting the impure bundle of concrete forms. However, the suppression of the castes is unrealizable, and they exist even if not explicitly acknowledged and recognized. This hidden, invisible existence has been obscured by the leveling fog of democracy. It creates an incongruity that should strike anyone with basic common sense. It's widely understood that individuals are not currently in their proper places, and the division of active life is arbitrary and unmotivated. This is because everyone is driven, coerced by circumstances, by their own impulses, rather than by a conscious force of order, status, and attribution. Everyone knows that there are masters who serve and servants who dominate, that even within the first two castes there are monstrous anomalies, and that within the third caste, these are even more remarkable. This is due to the absence of the traditional spirit, the levelling democracy, which believes it can subjugate what cannot be subjugated— the inalienable and inviolable characteristics of human beings.

This situation has persisted for centuries, and the current confusion is merely the result of a slow and progressive degeneration caused by the apparent ascendancy of the human over the divine, servitude over freedom, confusion over order, and disorder over the true hierarchy. The cause of this fall must be attributed to the misunderstanding of the nature and form of liberty, confused with arbitrariness and bent to all humanizations of reality that are, in fact, of an absolutely divine order. The constitution of the castes is founded on the true concept of liberty, considered in its four essential forms: absolute liberty in

the Priests, conditional liberty in the Warriors, conditionality in the Workers, and servitude in the Servants. The two extremes are represented by the first and last castes, in that what is denied in the last is affirmed in the first, and vice versa. They constitute, as it were, the "a" and "omega" between which the distinctive qualification lies. By uniting these two extremes in the unification of the absolute principle, which is God, we arrive at the integral equalization that can only be realized in the divine realm, a fact stated by all traditions.

This can be understood easily by reflecting on the true purpose of the castes—to compose imbalances into a hierarchy in which each element is contained within its own sphere, constituting a homogeneous whole in which nothing protrudes to disturb traditional linearity. Viewed from above, the constitution of the castes does not appear as a ladder from the superior to the inferior, but as a system of concentric circularity around an absolute point that is the traditional unity.

All castes must thus be considered on the same level, and unfortunately, it is the lack of understanding of this elementary truth that has produced the illusion and the democratic error. Instead of positioning themselves from the superior point of view, which is the divine order, they descended into the human, which has no value when divorced from the divine. This led to a revolt against the very concept of caste, which, when exceeding its limits, spread like a river bursting its banks and violently leveling whatever it invaded. Then, after separating the human from the divine, with an arbitrary logic whose unconsciousness is truly astonishing, the divine plane was confused with the human, and what is equal before God was sought to be transformed into equality before man. This ignored the fact that equalization is only possible for a being that is beyond the considered plane and, as such, due to its own height, perceives a unique level. However, this level does not exist below. Even sacred texts were used to justify this perspective error, interpreted in the most absurd manner, overturning all traditional orders and forsaking the true God to create one in their image and likeness. Abolishing the true order, the distinctive, determinative, and resolute order of the castes, was seen as the affirmation of the principle of liberty, ignoring that liberty in an absolute sense only exists in God, while in humans it is conformity to God's law, which dictates that every element of creation must absolutely remain within its own sphere to be a normal element of nature. Since this democratic leveling was unnatural and coercive, the castes were transformed into classes, and activity, generally understood as the complementary path, within the traditional unity, to the contemplative, transformed into work, that is, into punishment, into compulsion, as the Latin term implies.

This explains the class struggle, which is the degenerate form of the discord between the castes—a discord that, as we mentioned, has always been limited to the first two castes for reasons quite different from those fueling the claims of the current lower classes. Actual work, in its proper sense, can only be applied to the caste of Workers if this is considered as the last, for the reasons already stated, and not to that of Warriors and Priests, whose activities are absolutely of a different nature. The former are protectors of the divine constitution, the latter protectors of the human constitution. Neither caste, therefore, tends to satisfy its own needs through its activities. Therefore, in a truly traditional society, it is necessary

for the last caste to provide for the maintenance of the first two. Neither the Priest nor the Warrior can engage in labor in an absolute sense, as labor would prevent them from fulfilling their exceedingly difficult tasks, namely, maintaining the traditional order.

Referring to the previously mentioned circular symbolism, if one imagines the traditional world as a circle, with its center formed by the Priests and its circumference by the Warriors, the very close relationship between these two castes becomes apparent in a perfectly organized society. The Warriors represent the centripetal convergence that unifies all points, determining them along a single axis. They, with their power, defend traditional purity—something that materially cannot be achieved by the Priests, who are contemplative and must be protected in the external order by the Warriors. In the resulting confluence of harmony between these two powers, the two maximum energies of the traditional world, true integral power is realized. It forms a completely compacted force, a thicket of swords that protect the enclosure of God. We recommend that everyone fully realizes the results that would be obtained from harmony and cooperation between spiritual authority and temporal power for the true destinies of humanity, returned to the great traditional path. The caste of Workers includes any active attribution in the individuals who do not belong to the two previous castes, which form the foundation of the traditional society—authority and power. When we speak of activity in this last caste, we mean all sorts of work, both of a strictly material nature like trades and of another apparently higher nature like professions, since both are individually remunerated. In the upper two castes, one cannot speak of purely individual activity, as their members work constitutionally for the maintenance of the two supreme powers. However, here in the last caste, it's about personal active determination, the fruit of which, while contributing to the general order, remains limited to the individual. We are in the domain of Forms, the ultimate determination of visible reality whose essential characteristic is individuation. The fact that in this caste, as in the two higher ones, there can be individuals who shouldn't actually belong there indicates the current disorder, precisely due to the lack of traditional unity, the most obvious characteristic of which is the arbitrary distribution of wealth.

In a truly traditional society where the castes were rigorously determined, remunerated labor should be limited to the majority—those who neither know nor can do otherwise, incapable of the pure contemplation of the Priests and the pure activity of the Warriors.

However, there must be an insistence on the analogy between the various castes and the three degrees of reality—Silence, Rhythms, and Forms—in order to understand their true purpose. If Forms constitute the more external part, that doesn't mean that their determination doesn't reflect, in a thousand aspects, the unchanging unity that is the only true reality. Every form is a symbol, and every symbol is the vehicle of a deep truth whose importance should never be forgotten. The so-called objects, things, are like mirrors reflecting variously, in myriad aspects, the unity of the creative rhythm. In everyday life, people use tools that they themselves create, but whose symbolic meaning is currently unknown. In a traditional society, this meaning is precisely what matters most because it gives value to the object,

without which it would lack a universal purpose. Hence, the necessity for the tool to be patiently and individually crafted. This act of creation itself is a symbol of the effort through which one ascends to a higher, truly spiritual reality.

It will be easy for anyone to distinguish the value of an object born from patient and diligent work, quite distinct from mass-produced objects resulting from a brutal, external, artificial, and unfruitful process. This explains the artistic beauty of even the humblest tools from the past and the banality of what is produced by machines in modern times. In the past, there was art, a deep sense of symbolic correspondence, and the indicator of this was the accuracy and commitment with which each object was crafted by the personal labor of the artisan. It was in close analogy with the spiritual renewal achieved through ascetic and contemplative practice. Each craft symbolically represented the fixation of an absolutely spiritual order process in Forms, referring to a higher reality of which the material world is a mere semblance in the strict etymological sense. The artisan used the so-called material—do not overlook the etymology of this term—which is the ultimate, final concretion of reality, to redeem it from its apparent blindness and lead it to the transparency of an analogical correspondence with a higher world. Thus, while pre-existing Forms, which serve as the templates for the Rhythms, are mirrors of the higher reality, the objects, things, and tools that humans create become new forms. They represent the work that individuals must undertake laboriously to free themselves from their humanity and reinstate the divine state within themselves. "Ars et labor": art is the knowledge of the analogical relationships that govern Forms through Rhythms and bring them to realization, making them permeable and transparent to the breath of God that expresses them. Labor is the effort of bringing forth the deep hidden reality, veiled and protected in matter, making it transpire to reveal itself to humans.

Thus, there's a coincidence between the interior—the human being—and the exterior—the natural world. It's resolved in a single reality of expression, realized and lived, hence abolished in its raw materiality and restored to its true origin and purpose. Art, when understood in its justifying and necessary profound meaning, is a redemptive purification that re-establishes the creative rhythm obscured and neglected by the concerns of everyday life. Absolute ordinary life is death, not life— the detachment of the world and the human from the true reality of the world and the human can only be achieved if they are placed back in the divine reality that they symbolically express.

Utensils, everyday objects, were not created to satisfy our needs but solely to express the analogical relationships between semblance and reality, between what appears and what is, between the world and God. Their practical efficiency is secondary and only holds value for true servants, i.e., those whose intellectual myopia is so widespread that it excludes any truth transcending the scope of their earthly life.

If in a state of primitive perfection one must think of excluding any order to reach or expand what had already been given—when humans, in this state, harvested the fruits of the earth and consumed them without completing, through their work, what naturally surrounded them—then, as humans moved

away from this original norm, they had to reconstruct the paths to the divine from which they had fallen. This gave rise to a new necessity: art.

For those who can delve into what we're saying, the relationship between art and life will become evident. At first, they were unified so that art was life itself, considered as a rite. Then they became increasingly discordant, with life reduced to its lowest purpose and art limited to those who cannot bring themselves to deny the truth. This trend continued until the present era, where life is truly death, and art, devoid of any sacred or creative character, is an expressive monstrosity reflecting all the misery of the world and humanity.

Art cannot be redeemed by making it a demand of the spirit. The spirit, absolutely, is nothing if it is not the Spirit of God, the breath present in life, penetrating and informing the entire human being, making them feel, act, and think according to God, not according to their humanity. What is human remains human, thus purely bestial and lower, regardless of the degree of that humanity, just as iron remains iron, from the simplest tool to the most refined artistic product. Both can be brought back to their original unity when externalities are removed. In fact, what constitutes art for modern people is precisely these externalities, not the sacred and symbolic content that these externalities express, referring to a reality of an absolutely transcendent order in the most absolute sense of the term—a truth of a divine order.

In the development of their human faculties, humans remain human, which is to say, nothing. What they feel, experience, accomplish, and think, if it doesn't exceed human scope, is destined to perish. This is because it cannot transcend time, which is succession, and space, which is materiality. He remains confined within this prison that he may adorn with the richest funerary paintings. Indeed, the more he adorns it, the more it becomes his tomb as long as he lives. But after the dissolution of the body, there are those who will take on the task of leading him towards the realm of truth, eternally destined for the death he had already experienced in life by denying any effort to transcend human limitations.

"Homo humus": as long as he remains earthly, he is destined to fertilize the earth and perpetuate the Luciferian illusion of the debris-laden, infernal world. It is necessary that he dissolve the apparent darkness, born of ignorance, into the light of truth, and that he express what is hidden within— the other half, what could signify the transition from the archaic term "bemzo," related to the general sense of "half," to "homo," where the circularity of the 'o' represents the creative universalization of all human faculties transposed into the divine, integrating themselves into a plan essentially superhuman. Art is the expression of this transposition, an actual transformation, a surpassing of form achieved by placing it in the realm of its normal destination as a symbol of a higher truth. But it is necessary that art be complete, not partial, that it does not stray from life, and that it does not only represent what we could call the realm of marginal utopias. Instead, it should imprint the seal of its symbolic destiny even on the humblest objects and tools.

This is craftsmanship; these are the trades: to represent in every material substance, through diligent penetration, the intrinsic, symbolic value—expressing a truth of a higher order—whether it's from agricultural tools to those used in weaving, from common wooden and earthen objects to the construction of homes and temples. They are various modes of expression of a single reality that signifies that all paths lead to God if one is truly seeking God and not merely a more or less adorned and idealized human derivative for use.

Hence, the existence of guilds, which originally represented methods of realizing the divine, organized into a normative body that determined their purpose. This is the real and profound significance of art, craftsmanship, trades, and guilds. We do not expect everyone to grasp this, but what matters is that the "pauci optimi," those who should contribute to the traditional restoration, understand what is concealed beneath the appearances of "utility" and "activity." These terms are so cherished by those who comprehend nothing, for they perceive nothing beyond the illusion of the world and humanity, seeing neither's connection with divine reality.

Because if man is half, he must seek the other half to complete himself, to truly be "homo," a true human being. One could even say, without playing with words, that he will truly be human when he ceases to be so. Similarly, the world, considering its etymology, which signifies garment or ornament beneath which the truth of God is concealed, will be a true world, a place of purification and resurrection when it is purified from ignorance. Otherwise, it will become, with the "lapis manalis" removed, a wide abyss, leading to the spectral realm.

From everything we've mentioned, it's easily understood how and why— not for mere aesthetic reasons, thus inherently trivial—machinery in all its forms represents a veritable desecration of labor. It strips labor of all sacredness, all deep meaning, violating its secret, distorting its purpose, and erasing all those seeds of redemption that constitute the raison d'être of manual work, of art.

A return to a traditional society would imply a prudent and progressive normalization that, for the ignorant masses, would be seen as a true regression. However, this could be accomplished gradually without creating catastrophes. The "pauci optimi" need to understand the profoundly positive consequences that would result from such a return to normality. It is about the dignity of humanity that should be restored and reintegrated in all its hierarchical development, expressions, aspects, fields, castes, and individuals.

For labor to become sacred, it must be carried out by humans and not machines, which, one must observe, take their vengeance on humans in the most blind, bestial, and inhumane way—inevitably and violently. A true renewal implies a return to the norm of human labor, a restoration of the conditions of

existence suitable for the development of the great energies latent within humans, which can enable them to truly reach and integrate into the divine realm of reality.

Labor, brought back to its necessary foundation of meditative reflection, patient meticulous contact with the world of Forms, to perceive the Rhythms and realize the Silence, would once again become sacred for all humans. Each individual could, according to their abilities, accomplish what they are destined for and what is violently taken from them by the outrageously superficial and profane modernity.

The earth, the sea, and the sky must be restored to their elemental purity, returned to their symbolic destiny. The earth is for building homes and temples, a base point for the elevation from the human to the divine. The sea is for navigation between the shores that separate the transient from the eternal. The sky is for penetrating flight into the reality of God, which is the only reality. The machine should be gradually and prudently reduced and eliminated to make space for humans, to place them visibly, without intermediaries, facing the challenges of their celestial task on Earth. For from the earth, one cannot escape unless they understand it, penetrate it, make it transparent by allowing the sacred spirit of real conquest to pass through. Returning to labor and art, enriching the impoverished, maimed, and profaned world with a machine. This machine was created by the lowest part of humanity, by what is in humans the negation of humans, because it is the negation of God. We allude to profane science, the one which, for so many centuries, has been falsely granted the privilege of redeeming humanity from the constraints of materiality.

What's necessary here is an absolute position that does not admit subterfuge or escape. There is only one science, the sacred one, in the absolute sense. It is the knowledge of the true human being, restored to their elementary function, their foundation, their center, their reason for existence, their life, their being, their purpose, their perfection, their universality, their connection to God. This is the only science, the only power derived from knowledge of one's limitations, and the expansion beyond the terrestrial for the actual realization of divine possibilities. In this sense, it's only "scire est posse," and nothing else. We go to God with and in the spirit of God, becoming once again children of God. This is formulated in the complete integration that allows no residual margins or interference. All traditions affirm this, using diverse expressions and various forms, but with an intentional unity that no one can misconstrue or confuse. "Ars una species mille" — there is one art, but a thousand forms. What is sacred remains so in every tradition of a truly divine order, and to each race is given a tradition corresponding to its possibilities, to which it must remain faithful in order to not complicate the task of traditional integration. Only a very few are permitted to trace back to the Primordial Tradition, which is in direct alignment with the divine plan.

The true science is therefore that which is contained within the traditional framework and has as its purpose the return of humanity to God in all forms, at all levels, and through all possibilities. Sacred science is the absolute and definitive true knowledge of man and the world in God. It encompasses

various planes of development according to the realm to which it is applied. However, each of these planes must never be considered in isolation but all should converge, according to the unity of the traditional axis, at a single point. This was maintained in antiquity and the Middle Ages. On the other hand, profane science is mutable, unstable, progressive and, with its development, gives rise to non-traditional, precarious, and transient societies.

The domain of science is the visible, in other words, the surface which, as such, separated from the body it belongs to, is illusory and almost non-existent. The succession of scientific hypotheses shows the futility of an effort destined to remain sterile and unproductive, as a truth infinitely deferred into the future, never realized, is not a truth. What is concrete and positive for science is actually transient and negative — the phenomenal appearance considered in itself. When returned to its invisible root, it regains a different meaning, another attribution, and another reality.

The practical benefits derived from the applications of science, as seen in the development of the so-called Western civilizations, are the most convincing proof. One only needs to think about the misery, precarity, and frivolity of present existence to understand where the application of science to life can lead. It's not possible to emphasize this without acknowledging the shortened lifespan, its spasmodic nature, the increasing devirilization of humanity, the instability of everything, and the insecurity of every system. All these point to a process that's constantly aborted due to the absence of traditional stability.

The rise of antitraditionalism and the current state of humanity can be largely attributed to science, the scientific spirit, and also to philosophy that, along with science, has replaced sacred science. Philosophy, when subordinated to Revelation, serves as a preparatory and necessary stage for higher truths that must be integrated and lived to be truly known. Without Revelation, philosophy is sterile and fallacious, becoming a deceptive prattle. Philosophy is solely based on reason, which requires revelatory light to be guided toward truly resolute ends, even if only theoretically. Isolated from this light, it can't find any absolute point of reference, because the absolute is beyond reason and beyond man in the sense that one can only approach it by ceasing to be human. However, this doesn't hinder individuals from completing their earthly existence, as can be observed in Ascetics and Saints who, even in this life, have attained a permanent state of beatific vision, fully realized in the eternal realm, as it can't be achieved within the limits of time and space. Philosophy is a preparation for sacred science and can constitute its theoretical side only if it is subordinated to it; otherwise, it is nothing.

As for the god of philosophers, as well as that of poets, Pascal's famous phrase suffices to denounce their incongruity and inadequacy. The divine reality is revealed, and no philosophy, if it remains such, can accomplish this revelation. All the acrobatics of human reason will never grasp what, being simple, original, and absolute, presents itself for direct realization. This realization begins when ignorance dissipates, which is precisely the purpose of sacred science. It is the true and proper realization that transcends what is produced and generated, making it truly metaphysical and metarational. It could even be called "intuition," as long as this term is not given any psychological value, for the psyche is on

this side of the spirit, intellect, and heart. These three terms represent, from three aspects, the same integrative activity of the divine. The spirit expresses direct integration, whose absolute type is the divine aspiration; the intellect is the cognitive permeation, and the heart is the radiant receptivity. Through the first, one ascends; through the second, one delves deep; through the third, one receives and realizes. Representing a vertical line, the spirit is the apex, the intellect is the base, and the heart is the center that gathers the two extremes and extends them horizontally. This gives rise to the Cross, a symbol of radiant universality and unifying centrality.

No one would dare to claim that philosophy can rise to this sphere, which is integral and revelatory and therefore superhuman in the absolute sense. These truths constitute the traditional body, the sacred science, whose transmission occurred divinely. This knowledge is the true knowledge due to the absoluteness and legitimacy of the effort made within the axis of truth. While the priests are its custodians, all individuals, including workers, must tend towards it, infusing their activities with sacred intention rather than seeing them merely as the satisfaction of needs or desires. These cannot, in terms of truth, be distinguished as low or high, material or spiritual, in the absolutely erroneous sense that modernity attributes to the latter term when applying it to what is commonly referred to as the cultural sphere. Culture is a profane matter and doesn't lead to true spirituality. Even if it may refine sensibility and develop intellect, it remains completely outside of what is sacred and real precisely because it is sacred. It is empty, superficial, and reduces life to a perspective where all the biases of the modern era converge, from so-called historicity to linguistics — all external sciences that leave the domain of true reality intact, which escapes any separative analysis or false constructive syntheses. Just as behind Forms there are Rhythms, behind the visible there is the invisible, and all modern sciences stop at what is expressed, but not at what expresses. Furthermore, cultural bias has contributed to the current chaos with a dense network of clichés that applies indiscriminately to both the present and the past. Everything is considered under the aspect of otherness for its own function and not as a reflection of something that escapes external analysis.

It's not the place here to dwell on modern deviations, which are backed by centuries of preparation that have led to the present imbalance. Nonetheless, many symptoms of disgust, weariness, and saturation raise hopes that a radical change can still occur progressively and without excessively violent disruptions. This rectification can and must happen from within to without, meaning that the orientation of thought must change and progressively lead to a return to normalcy. By "return," we mean primarily a restoration of the traditional spirit because external forms can never be reproduced; cycles don't renew themselves, and repeating already "completed" developments won't bring us backward. It's not possible to predict how this return to tradition will occur unless it is truly initiated with stable foundations and roots that go deep into the core of the fully restored traditional structure.

The sad anomalies of contemporary life, the discomfort of individuals and nations, all the serious misunderstandings fueled by the freedom given with impunity to those who are unworthy of it, impoverishment, the progressive burying of existence, the vanity of events, the lack of a secure direction capable of satisfying not only the small needs of small men but especially the demands of the integral

human in their true revelatory function of the divine essence — all of this gives hope that an awakening can and must take place, provided that the few who understand this necessity don't allow themselves to be submerged by the ignorance of the anonymous and profane masses.

But if we start from the divine truth as a foundation for orientation and restore integrally the axis of convergence, a task that must be undertaken by the Priests and Warriors consciously united, as they are truly the pillars of tradition, the former because they contemplate and in contemplation realize, the latter because they redeem activity from its contingent utilitarian nature, developing it in protective adherence to what is sanctified in the Temple for the preservation of the sacred deposit. Then, indeed, the last caste, which is the most numerous and constitutes the great mass, will also resume the Sacred Way where every sentiment, symbolizing a higher destination, merges into a single direction, like a river with a thousand waves contained in the same bed. And, with the focusing of all energies toward a single purpose, a new trunk will be reconstituted on the old roots, always alive and ready to sprout anew, revived by the eternal breath of God.

4. THE LEADER

One could repeat here the exhortation that Homer places in the mouth of the clever Odysseus when the Greeks were preparing to abandon the Trojan enterprise, and that Aristotle himself cites at the end of Book XII of the Metaphysics: "Let there be one ruler!" There is, first and foremost, the great law of analogy, according to which the supreme unity in eternity must correspond to the sole leader in time. Just as God is pure contemplation and can be conceived in nothing other than the cognitive enjoyment of essence, so the Leader, conversely, will make his life a pure activity dedicated to the maintenance of command on Earth.

He holds temporal power, exercises it unchallenged, and is the supreme authority whose dominion encompasses all active life in its multiple aspects, of which he is the regulator and arbiter. His function is therefore integrative, and his work is closely dependent on the highest of virtues, Justice.

While on one hand, being the supreme leader, he is above all the prince of Warriors, his power is exercised over all indiscriminately in the temporal realm, for he could not exceed it without failing in his duty and destiny.

Although emerging from the caste of Warriors, to fulfill his task he is above the three castes and indeed must, while strictly within the sphere of active life, serve as the harmonious basis of development for

the first two castes—receiving consecration from the first and using the second for the protection and maintenance of the traditional order. To preserve inviolate sovereignty, he must safeguard the Temple, which is the foundation of every tradition, and defend the Priests who nourish with their spiritual influence the body of truths accessible only to contemplatives. While spiritually dependent on them, he is absolutely autonomous in his domain, and the Priests owe him obedience as do all men belonging to the other two castes. Neither can nor should the spiritual encroach upon the temporal and compromise the pure sphere of contemplation, which should not suffer any sort of profanation.

The unity of command represents the centralizing equilibrium of active life, losing its particularistic and dispersed character in the Leader, rising to an analogy with the Edenic state where everything is subject to man, who is truly the king of creation. Therefore, the Leader only disappears before God, where his sovereignty nullifies itself in the Lordship of all lordships. Everything in this life, he will be in the other, what he will have merited to be, according to the sense he will have given to God. "I was Caesar and am Justinian...". Before God, the greatest victory will be that which he will have achieved over himself, and of what he will have accomplished on Earth, nothing will be as valuable as the works of justice, rectification, balance, and peace. As the Leader, he must always seek peace for his subjects, analogous to the peace that, in the contemplative order, is the foundation of all fulfillment that everyone aspires to, no matter what kind of activity they develop. The maintenance of this equilibrium is reserved for the Warriors, who will always make war a tool of peace and not of mere conquest.

The unity of empire avoids the sterile diffusion of active life, concentrating its energies towards a single purpose where all inequalities and partial imbalances are leveled. Therefore, if in Warriors, as mentioned, inner asceticism is the necessary foundation for the development of their activity, this is even more rigorous in the Leader, who must negate any individuality within himself to make justice and the sure norm of empire triumph.

He knows that he is the supreme ruler of active life and that from him emanates the active vibration that, analogous to the divine one, extends to all branches of humanity, of which he constitutes the propelling and purifying center through which the wave of return draws new energy for new possibilities of development in a circle of perpetually mobile and fruitful flows.

We are purely in the sphere of action, in which all men necessarily live and from which none can escape except for those who can and must dedicate themselves to contemplative life. What each person accomplishes here and the manner in which they do it are of great importance for the balance of human perfection, which would be incomplete and amputated if an element were to withdraw from the current of active homogeneity, which constitutes the temporal mode.

In fact, all traditions reserve contemplative life for those who are suitable for it and worthy of it, while they condemn asceticism for asceticism's sake and the segregation from the world of those who shun it

out of a sense of inadmissible selfishness. These are the weak and the inert, fleeing due to real insufficiency in the face of the responsibility of worldly life. It is worth emphasizing this: each individual brings forth and creates their environment in a sense. By this term, we do not only mean the immediate circle, but the entire temporal extension of human life, with all that is positive and negative for the individual. Using an image, we could say that each person has a segment of existence that is not only their world, but the entire world that is to them what they are to the world itself. In this segment, which emerges from the center of a circumference and is contained between two divergent rays that, having a segment of the circumference as their base, form a cone, there is everything that the person wants and what they do not want: their fortune, their misfortune, their struggle, their conflict, their victory, or their downfall. The important thing for them is to ascend to ascending planes from the circumference to the center, from the base of the cone to the vertex that represents the maximum of the minimum, namely God. By absorbing gradually all the multiplicity into a single point, they dissipate ignorance and recognize themselves in everything, even and especially in what is contrary to them. They will compose all antagonisms in a perfect equilibrium, extinguishing them in the supreme vortex of their ascent, or rather, of their reconquest, which is God. **When we use this term**, we mean everything that is truly of God in God, truly and not fallaciously, meaning all the superhuman states of realization that a person can achieve only by departing from themselves to reach what is no longer themselves: human before, no longer human after.

The earthly stage is an experience and nothing more, serving as a departure from a base of limitation to reach a pinnacle of absolute immutability. These are the two highest terms within the realm of what appears in the context of human relativity: a fallacious reality, human; a true reality, God. The first is illusory only, the second a supreme certainty. But from an integrative point of view, there is one reality, God, which is no longer a term that one arrives at except through the dissolution of ignorance, like one who believed the phantoms of mist were real, only for them to become nonexistent as soon as the sun dissipates and dissolves them.

On the other hand, by ignoring oneself, one also ignores God, because only the knowledge of one's illusory existence allows the realization of God's essential truth in a process that moves from negation to affirmation, from human nothingness to divine totality—not from a fragment to a whole, but from non-wholeness to wholeness, from illusory human unity to true divine unity, not from duality to unity, but from non-duality to unity. This knowledge implies an effective realization that, in turn, nullifies the earthly sphere—the environment in which humans live—placing all its elements on a plane of absolute equivalence, neutralizing and dissipating the sense of otherness arising from the presumptive possessiveness that resolves into the ontological absurdity of "I am I."

In contrast, the process of realization negates the first person, affirms the second, unifies the first and third, and finally positions itself beyond this union, in what we could call the Fourth Sublime, the Fourth Absolute. This is the ideal path of transmutation, presented as a journey but is a being, and it's the resolving pattern of all, primarily and hence, especially of the Leader. The Leader is only such if they take on the experiences of their subjects in the purity of distributive norm and the unification of sovereign

power. Therefore, their function is, so to speak, the reestablishment of hierarchy, the consecration of the human body, with the subjects as its limbs, while they are the vivifying center that embraces the innumerable expressions of active life, purifies them in the renewing power of traditional principles held by Priests, and returns them almost with a more intense rhythm and unified seal.

In this sense, they are the first and the last of their subjects, as their subordination to divine principles functions according to their ability to center the forms of active life, exhausting their partiality into a resolute totality. The relationship between the Leader and their subjects consists in this: they are in all, and all are in them, with an absolute reciprocity that turns the entire active life into a true sacrifice, an imperfection made sacred by the gift made of it, in the person of the Leader, to God. They receive and give, and what they offer is always themselves: they are responsible for the deeds of their subjects because everything converges in them to receive supreme consecration. The asceticism of the Leader, in a higher sense than that of the Warriors, is broader and more integral, encompassing all developments of active life to maintain them within the traditional realm, with the spiritual authority of Priests and the power of Warriors. They draw consciousness from the former and personality from the latter, so that ascetically they are last before God and first before men. Their activity, obeying the law of justice, is thus purged of any personal motives. By becoming the Leader, they have dedicated themselves to the arrival of peace on Earth, govern to enforce it, and provide for the harmony of the traditional society through constant rectification.

Just as God is the ruler of all worlds, they are the ruler of the Earth and the people who inhabit it, the supreme regulator of their activity, without exceeding their domain, which is that of active life. Otherwise, they would openly contradict their role and destiny as the temporal Leader, invading the contemplative sphere reserved for Priests. Harmony must indeed consist of the separation of these two powers, which, on Earth and only on Earth where activity prevails, maintain distinct spheres. They no longer exist in a transcendent stage, which is the starting point for the integral realization of the divine.

Subjects owe obedience and respect to the Leader: obedience because they direct human affairs, analogous to God who governs the creative universality; respect because their function is the application of justice, meaning the rectification of imbalances produced by the multifarious actions of humans. However, obedience and respect, in a sense purely negative, must be supplemented by love, which is the foundation of the traditional fabric and is owed to the one who is also the father of men, protecting and guiding them towards the realization of happiness, whose terminal and plenary stage is Edenic perfection.

Human activity reintegrated into the intention of ritual is purified from all contaminating selfishness. The person who completes their temporal stage in perfect adherence to the norm of justice reclaims absolute preeminence over other beings, becoming their master and enjoying the Great Peace in the exercise of freedom emancipated from any arbitrariness. It is the precise function of the Leader to strive for this reintegration of the divine state, directing all forms of earthly activity towards progressive

purification and enabling humans to realize what is granted to them on Earth without action limiting or precluding contemplation. Regulated and organized, it becomes, rather than a stumbling block and constraint, a mode of liberation. And it can only become such if conducted in accordance with justice, which is the supreme of virtues, especially for the Leader, who must prioritize it above all else. Because their action neutralizes arbitrariness, returning every form of activity to its channel, preventing excess, and granting subjects true freedom, which is spiritual use attained through obedience to the law. **One frees themselves by obeying and no other way:** those who don't understand this will always be servants. In fact, to obey, one must comprehend the value of the law, which is established to redeem humans from appetites that enslave them and enable them to exercise their freedom validly. The Leader must ensure the respect for the law to facilitate the conquest of freedom, and they themselves will be liberated to the extent they maintain the limits of their temporal role without ever exceeding them.

The law itself cannot enforce or impose respect; it needs someone to establish it. Since it is a pure norm higher than humans, it must be imposed. In this sense, force accompanies justice and cannot be separated from it. The Leader must enforce the law with force. However, from submission to the law arises freedom, which, being purely of a spiritual order and belonging to the contemplative life, only arises from the perfection of the latter, as a crowning achievement, a pinnacle stage that is the triumph of man over oneself.

A person is only called free when they become a child of truth and recognize no other subordination than this, even merging with it in a further state that is that of pure unity. But in the domain of active life, one can only be free by obeying the law embodied in the Leader, who must enforce it with force. Not for the assertion of supremacy—which is excluded in a traditional society—but to prevent subjects from violating the law and falling into servitude. Temporal power aims at the conquest of freedom and is constituted for this purpose. By imposing the law, excessive arbitrariness is avoided, the animalistic aspect of man is restrained, and man is directed toward becoming free.

Regulating active life means, in a positive and fruitful sense, allowing contemplative practice within the scope granted to each by their spirit. In civil life, freedom is obedience, while in contemplative life, it is liberation. Hence, it's understood that man is not so much born free as they become free, or rather, they are born free, and they can either maintain their freedom or fall into servitude. Many forget freedom, which is a divine gift, and prefer servitude to their passions. They call this servitude freedom and oppose the monarchic regime because they see the Leader as just another human like themselves, not realizing that the Leader must necessarily embody the norm to be respected. One becomes free; they are not born free and naturally become so because they are. However, ignorance prevents the understanding that man was born free only for the completion of their earthly experience, not for the exaltation of what is less human in them.

Man first denies and then affirms: they deny within the law and affirm within love, which is nothing but integrative knowledge of truth. The active life cannot be left to the unstructured arbitrariness of

appetites that would make it an end in itself. It's a means with a determined destination, overseen by the temporal power embodied in the Leader. This power must be assumed by one individual to enable each subject to contemplate themselves, their better part, the one to which they must submit, the reason that regulates all activity, containing it within its limits and preventing it from seriously obstructing the attainment of pure spiritual values.

If the natural destiny of man is heaven, the starting point is Earth. Therefore, it's necessary to establish an ordered base for a liberating action, especially focused on the obstructive element—the body—which, if left to its own devices, blocks any possibility of progress and conquest. What is corporeal remains subordinate to the psychic element, which is imprecise due to its elusive and diffuse nature. The virtues inherent in active life, regulated and directed by the Leader, operate within the psychic complex. This complex must be contained and bounded by reason as the supreme control. Reason is somewhat twofold: on the one hand, it dominates and restrains lower faculties, while on the other hand, it leads to a higher order of reality where the intellect roams. Although human, reason is a mediator between the human and the divine. Similarly, the Leader governs in the sign of justice so that a higher stage is realized, more particularly belonging to the Priests. However, they employ the Warriors to facilitate this perfection.

From this, it follows that war is the condition for peace as long as it's truly conducted by those for whom it is the sole determined mission and within the limits that justify and necessitate it. In the earthly and human domain, the law must be enforced by force. The symbol and means of justice is the sword with two edges: one strikes downward towards the lower, while the other is raised upwards and unbloody. The tip represents the apex of unification of the higher and lower, the supreme acme, death or resolution. Thus, what seems cruel is not always so in reality. Often, justice enforced by force is the necessary vestibule to the higher sphere of love.

The Leader's action in human and earthly life is analogous to that of God, of whom they are the direct instrument to coordinate modes of activity according to justice, truth, and love. No one understands better than the Leader that by punishing others, they punish themselves. Through an act of justice, they accomplish an act of love and truth. If they don't realize this and don't understand their purpose, they aren't truly a leader but a servant of their own desires. They cannot lead unless they are conscious of the reason for their authority and the divine nature of their mission.

As a Warrior among Warriors, they must be an ascetic among ascetics. By doing so, they will dominate others to the extent they dominate themselves. They will conquer their enemies by conquering themselves. They will engage in small wars while fighting the Great War. They will achieve external peace to the degree they have deeply and perfectly realized internal peace. They will understand that earthly life is only a stage, albeit the most important one, and they are its organizer. Their responsibility is immense before men, but above all, before God. Betraying their creatures means betraying their

Creator. Neglecting justice to follow their impulses contradicts the nobility of their position and abuses the power given to them. In that case, they will truly be last among men and servants among servants.

The degree to which the Leader adheres to tradition is measured by the level of spirituality of the era they live in, of which they are the arbiter. They must dematerialize the world, place active life within its normal limits, make action a means and not an end, and make contemplation a goal and not a means. They must ensure that force is the pure expression of right, power is the affirmation of their humility before God, justice is the implacable rectifier, and self-giving is a constant offering.

They are in the world to redeem it, to purify it in the name of God, for the love of God. With the Warriors, they are the protectors of the Temple, and their mission is to respect the sacred law they are subject to and for which they are the Leader. All that comes from God must return to God, and what is accomplished on Earth is done only for the dignity of true man, who is a child of God. Their true glory, their true conquest, will be to have facilitated, prepared, and realized the advent of the kingdom of God, transforming life into a ritual, redeeming man from servitude, leading them to freedom through liberation, making active life a bridge to the bliss of contemplation, where the divine is realized. They redeem without oppressing, spiritualize without materializing. Only in this way will he be the chosen one of God, and his power will receive the consecration from which he derives all authority. He knows that man and the world belong to God, and everything must converge into the great traditional axis supported by the sacred knowledge, of which he is the most devout and conscious proponent. The active life he regulates and normalizes must be contained within the limits that allow each individual to ascend to the sphere of contemplation, where true life begins—the divine life. His mission unfolds in the temporal for the eternal, on Earth for the heavens, the center of countless efforts that converge from every point into a single wave, a single rhythm, for the glory of Him before whom everything is nothing, and nothing is everything.

As the supreme guide, the Leader redeems the transience of man and the world through the life-giving rhythm of tradition. He must be the most unwavering defender to establish the constitutive unity of the castes, the harmony of principles, the respect for norms, and the convergence of all efforts in fulfilling his highest mission. Thus, the world truly becomes the pattern, the crown, and the seal of God.

Part three: The sacred secret of Romanity.

1. ROMAN TRADITION

The traditional cycle unfolds in accordance with the world's becoming and must be understood in its naked expression as the permanence of a link between the divine and the human, taking on the character of an immutable norm that adapts to the various aspects of terrestrial humanity. The presence of tradition is a sure indication of this connection, and the strength it assumes is solely due to the possibilities that humans are capable of in a given period. There is absolutely nothing arbitrary, occasional, or human in the presentation and succession of various traditional forms that correspond to

a precisely reciprocal requirement of the two orders: the human and the divine, brought back to the unity of the sacred norm.

If we adopt the image of high and low, descent and ascent, it becomes clear that the traditional plane is the meeting point of two movements: one that starts from the divine sphere and descends, and another that starts from the human sphere and ascends. We could say that God moves toward man to the extent that man ascends toward God.

In this seemingly dualistic process, there is no fixed point and moving point; rather, there are two points that are fundamentally identical. They appear separate and tend to unify through a real motion at the beginning and an illusory one when the process is complete. More explicitly, a particular traditional form arises when man cannot return to God with any other norm except that set by this tradition. Its development perfectly adheres to the providential plan. Therefore, it's not humans who create traditions, but traditions that shape humans. This is logically because the divine must precede the human, not the other way around. This is an absolute principle beyond any doubt or dispute.

The apparent duality of the inner and outer, the high and low, the divine and the human, must necessarily resolve. It cannot remain severed like the parallelism of two orders with their own origins, developments, and different ends. This would be absurd, as it would require placing another number at the beginning of the numerical series that isn't unity. The origin is one, the means is one, and the end is one. However, due to a law of development of Divine Possibility, an apparent refraction occurs, a provisional externalization that must vanish after arising, returning to the original unity through a plurality of processes contained within the traditional norm.

Consider the symbolism of a mirror, easily accessible to all. Reality consists of the person facing it, who wants to see themselves objectively, externally, outside of themselves, creating an intermediary, the mirror, between themselves and their reflection. No one would deny that, in this process, the only reality is the person, as the mirror only exists for those who see their reflection in it. Its existence can only be justified by this need. However, during the time the process occurs, there is the one who reflects, the mirror, and the reflected image. This represents the human order of duality and multiplicity. But when the process is resolved through the realizing consciousness that only the one who reflects exists, while the mirror and the image are illusory existences, a return to unity takes place.

Every traditional force precisely places this requirement: to establish a complex of norms that serve as bridges between the realities of the divine and the appearances of the human. This reduction of the human to the divine through progressive approximation aims to reach zero, that is, unity. However, this approach cannot always operate in the same way for all individuals, based on the various attitudes of the human cycle. Hence arises the necessity of a traditional cycle, which develops different forms appropriate to the mentality of the individuals who adopt them. Each of these forms has its reason for

being, and in an absolute context, they all lead to what they are destined for: the realization of divine unity and the dissolution of the ignorance that conceals it under the mask of duality or plurality. However, the initiation of this resolving process proposed by each form is different, thus necessitating the norm and the variety of paths of realization.

Imagine the summit of a great mountain reachable through different paths, each effective only if it leads to the top. This is precisely the traditional orthodoxy and the sterility of various heterodoxies, with a normative process that differs based on the circumstances of the terrain. This is, of course, only an image that should be extracted for its symbolic value, dematerializing it and bringing it back to its analogical sphere. As we've said, everything existing in the world holds value only in reference to a higher reality from which it draws its form and purpose. The summit is God, and in His proximity, all paths converge. But below, each path has a distinctly determined norm of ascent, making it distinguishable from any other. Each person must follow the path before them, under the penalty of changing direction, which would lead to not following any path at all or logically impossible to change direction when committed to a path that presents consistent challenges to ascend. This would result in sterility of effort or, worse, a fall. However, the cyclic unified vision is permitted only to the very few who are already positioned on the summit or in its proximity, at the point of convergence of the various traditional norms. Now, since everything human and cosmic reflects a higher order from which its reality is justified, and its destination is derived, it is easily understood that the traditional cycle, that is, the unfolding of various orthodox forms, each of which is complete and conclusive, follows the path of the sun, of which the four seasons establish the celestial abodes from the beginning to the end of the year in relation to the orientation according to the cardinal points. This cycle unfolds from NORTH to EAST and from SOUTH to WEST. As the Primordial Tradition, which is above the others and into which all must necessarily converge, represents the origin and the perpetual, germinal, subterranean beginning, it is situated in the NORTH, corresponding to winter, the season of hidden seed, invisible fertilization, reality not manifested because it's not apparent but all the more real the less visible. Analogically, "the length of the nights is in inverse proportion to the brevity of the days because the germinative labor is entirely invisible, occurring in a sphere of non-participation in the external, of formal inviolability, like a foundational formation completely hidden but absolutely necessary for the subsequent manifestation that will truly be the birth of light through light.

"Ex oriente lux": thus, the true and proper traditional appearance begins in the EAST, in a cyclic developmental phase that immediately follows the Primordial Tradition from which it directly derives and of which it is the purest and most integral reflection. The traditions of the EAST indeed exhibit characteristics that distinguish them from the others by being closer to the origin. Therefore, they possess the most radical, metaphysical, directly realizational form, less exterior, more conclusive, absolutely cognitive. The sphere in which they arose is, in analogy with the geographic position of the people who adopted them, more virgin and thus initial, like the light of the rising sun from the womb of the night to disperse, with its very appearance, the darkness.

Consider the analogical relationship that is direct and inverse simultaneously, as the sun, hidden by the night, dissolves its darkness, affirming itself by negating the invisibility of the darkness in the visibility of light. It reveals what was hidden, allowing forms to emerge along with the rising of light, much like the

light of knowledge. This unveils the previously obscured and shapeless reality. It's the traditional spring with its intense fullness of light that becomes increasingly diffusive, a total blossoming containing everything that will subsequently assume structure and specific form until it becomes incomparable with the initial phase. Hence, the complex character of Eastern traditions, dense and rich like the world opening up in a light that makes all forms leap forth. It's a state of springtime explosiveness, actual in its infinite potentiality.

Next, in the cyclic development, comes the SOUTH, the zenithal, personal, culminating form, representing the maximum irradiation, where the Earth and the sky are face to face. While everything is already declining, the light, so to speak, forcefully permeates the Earth, and man is inundated in all his faculties, especially the sensitive one, which succumbs more than any other to the solar charm.

The traditions of these last two cycles, corresponding to the SOUTH and the WEST, have a more expansive and permeating character. They directly influence humans in their activities. One could say that they approach and blend with the Earth, following its phases of resolution and dissolution. The SOUTH, in fact, represents maturation, while the WEST represents decline. The traditions of the SOUTH more precisely constitute a point of maximum equilibrium, the zenithal mediacy achieved and immediately surpassed. This would be in close analogy with the fact that they disappeared in an imprecise period associated with obscure terrestrial convulsions. On the other hand, the traditions of the WEST mark the transition of the traditional cycle and assume a kind of dialogic intimacy and resolute intensity, as they lead to the fulfillment of the contact between the human and the divine in the intermediary, twilight sphere of Rhythms between the solar nature of Forms and the darkness of Silence.

This analogy should not extend to the appearance and succession of traditional forms in time but rather to their function, appropriate to the developments of terrestrial humanity and their possibilities of realizing the divine. The external form that various traditions assume should always be considered according to the unique traditional axis, which specifies their nature and destination. In each of them, everything and nothing exists, depending on whether they are seen as included or removed from the traditional cycle. This is especially evident in the contrast that can occur between prevailing traditions or between traditions in which one wanes as the other emerges and asserts itself. In the first case, it concerns traditions of the same type, among which there is a contrast due to the proximity of their locations or their expansive force. In the second case, the degeneration from the older traditional form places it in an inferior position compared to the newer one. Thus, the dissent takes on the aspect of a resolving crisis with the triumph of the latter.

Nothing is more erroneous, in the context of these considerations, than taking a standpoint of preference, that is, of exteriority, and judging the value and effectiveness of one or another traditional form. In such cases, what matters most is forgotten: the law of the traditional cycle's development, which can only be completed in the way it has been. Rather than considering the human, i.e., aesthetic

viewpoint, it's important to consider the higher perspective of the traditional axis, the sole level for the justification and existence of the various expressions of the same divine truth. This central and supreme perspective allows one to understand the value of the various traditional expressions, their initial purity, subsequent degeneration, the true sense of history, which refers constantly to what determines it and which cannot be discerned through positive inquiry, the varieties of interpretations and contaminations within the very scope of the traditional ray by individuals who either embrace or combat it, the origin and true nature of superstition.

These intentionally very general observations aim to indicate the spiritual latitude that must be demonstrated to arrive at the truth of certain conclusions and avoid falling into partial visions that preclude the understanding of the traditional cycle and the value of transitions from one form to another.

Regarding the Roman Tradition, nothing is more false than the labels "pagan" and "paganism" by which only its most discordant form is indicated, the ultimate degeneration, the particularism of the pagus, the divisive idolatry against the traditional unity. The new tradition rightfully rose against it, albeit with a violence that unilaterally disregarded the purity of the primal norm. That a traditionally "polytheistic" form could succeed by a radically "monotheistic" one, and that this transition occurred in the same bed, Rome, is a fact so grand and profound that it necessarily leads to seeking a higher plane from which a general understanding of the phenomenon is possible. Even though, for many reasons, determining countless aspects might be difficult and often conjectural. This plane is the unique traditional axis, which explains the complexities of the traditional cycle, the decline and rise of successive forms precisely in periods of true crisis. In these times, the hidden sense of a tradition is lost, and returning to it is no longer possible because the same paths are not retraced, and identical moments in the development of human and cosmic appearances cannot occur.

What is fixed is the divine axis in the absolutely precise sense of the term, but what passes never returns in the same way. Yes, we return to God with God — for the simple reason that we've never truly left, He being the only true Absolute — but we don't return to the world with the world. That is, we don't repeat an experience by reintegrating a lost order with an external adherence that lacks sacredness. So, what we mean by "return" is the traditional spirit, the orientation, the reintegration of principles that are the foundation of every tradition. For the West, we are convinced that its salvation is still and only held in Rome. Rome is the spirit of the West, and within its tradition, the development of the West is contained, which will remain as long as it lives in Rome.

The twilight has lasted for centuries, and this is not a metaphor, but a reality because the West is the place of the long twilight that lies between the radiant zenithal expanse and the great night. If this twilight has been able to extend for so long, look to the East from which it drew its reason and existence twice, with Aeneas and with the new tradition. These are the points of light around which the spirit of Rome pivots, and its entire history is explained with an absolutely constant reference to these two fulcrums of creative consistency. History is not made by humans but by God, and it might be what they

know the least because the more they believe they act, the more they are acted upon — in the purely Latin sense of the term — especially when the determination for action claims to be autonomous, original, and not sacred, not traditional, that is, not connected to those principles that give it measure, value, and efficacy.

The truth, which is of absolutely divine order, always triumphs, especially when it asserts itself through its own light, that is, in places where it's least sought and through individuals who are least capable of understanding it. One might even say, at the risk of startling the naive, that words contain within themselves the spirit that reveals their hidden meaning to such an extent that many great truths are spoken by people who are unaware of what they're saying, and many significant errors are clearly disclosed by those who know what they're saying. There's a kind of crucial center where truth and error stand on the same level, neutralizing each other. So, in one, there is something not present in the other, and to escape this perplexity, one must boldly state that error is precisely error because it's a partially considered truth, and then the relationship between the one and the other is that of part and whole.

Regarding history, we will say that nothing in it is accomplished by humans that is not absolutely willed by God, but we will also say that only he who does with God what God wants is autonomous. This should suffice to explain the sanction. True history consists in the constant reference of events to their relationship with the divine order, and in a few histories, this relationship is as visible as in the history of Rome when it's truly considered in its eternal function, which is true power because it never dims or wavers even when the outward appearance of events seems to prove otherwise. The West owes its existence to Rome, and nothing enduring, holy, or sacred can be achieved, nothing of lasting importance, except for Rome and in Rome. Its permanence, its presence, its necessity in the development of the West, its constancy across a vast cycle of events, through triumphs, falls, collapses, resurrections, its polar appearance in the most critical moments of the West, its universal function, its indestructible power continuously revived by the Spirit of God, its balancing power — it has always been the turning point of every development in the West. All of this shows what Rome truly is, I mean truly and not metaphorically: it is the East of the West.

Everything has passed through it, even and especially the Barbarians, as if before a deity that is mutilated at first, because it's not understood, and then genuflected to, because it's adored. Only the modern West would like to forget this presence from a few centuries ago, with the rise of great nations and the progressive distancing from the august medieval tradition whose center was always Rome. The decline of the West began with this deviation from the traditional Roman orientation, that is, Catholic and universal, whose conservative function developed in various forms, hidden or evident, over time and under various circumstances. False exteriority prevents seeing, feeling, and understanding this power of the spirit of Rome, the convergence point of every return to tradition, in its two aspects of the spiritual and the temporal, in the very collision between the contemplative and the active spheres, the sacred and the profane, orthodoxy and heterodoxy. The unity of the West is Rome, and this unity has been fully realized twice, in the ancient and the new tradition, through the three forms of the monarchy

of the republic and the empire, and with the establishment of the three castes during the medieval period.

The traditional transition is accomplished from and to the East, with the arrival of Aeneas and Christianity, marking the beginning of two cycles, of which only the first is completed. They follow the course of the sun from East to West, passing through the South, which is Italy, the Saturnian land, the zenithal and janitorial points in the symbol of the two-faced Janus, looking both East and West, like the opening and closing of a cycle. Hence, it is Postvorta and Antevorta, on the past and the future, giving rise to the use of Vetera (Old) and Nova (New), re-establishing the unity of the traditional axis, which is truly the axis of the world.

The hidden name of Rome is inscribed between the two faces of Janus, and no one can grasp it without delving into the mystery of mysteries of the god. The Romans kept this name hidden so that the sacred city would remain impregnable. In fact, when they besieged an enemy city and were about to conquer it, they invited the protecting deities to abandon it, as they believed it wouldn't be possible to do so unless the guardian gods suspended their protective actions first, leaving the city. This is the true power of Rome, an invisible crucial point between East and West at the intersection of the North-South axis, a static center in the cyclical evolution between the night and the day of God, between the birth and the demise of worlds, a mediator between death and life, time and eternity.

From this hidden source radiates the great light of the West in a perpetual flow of power that governs its destinies. To move away from it is futile because everything inevitably returns to it. If truly not returned, the West would perish forever, and nothing could save it anymore. Here, it's not about human matters, false supremacies, rivalries between peoples, political dissensions. When talking about Rome, we face a reality of sacred order, a center towards which everything must converge, everything embraced by the two traditions over the course of centuries. The miracle of Roman conquest cannot be explained otherwise, nor can the universality of Rome in the Middle Ages. The apparently divergent traditions converge in Rome, where the spiritual and the temporal draw their power from the same source, the Spirit of God.

Only in Rome will the West find its peace and unity again, when peoples and nations disappear, and everything will be Roman in the reintegration of the traditional balance.

Perhaps there is no other homeland of tradition in the entire West, no other place consecrated twice like Rome. Only narrow nationalist thinking can lead to misunderstanding a truth that proclaims itself and is affirmed in the universality of a name that emphasizes all the light of the West. Behind the events of history, which are already terribly significant in themselves, lies the sacred tradition, an inexhaustible source of true power — the power of truth, whose light alone is capable of dispelling all the darkness of ignorance, for it is the light of God that wants nothing that is not everything. Behind the Priests and the Warriors, the spiritual and the temporal, there is Rome, the Spirit of God. Denying Rome means denying

God. These are the real terms in which the problem must be framed, on a ground that is the very ground of truth. Everything that is not Roman is profane, impure, and anti-traditional, and for the salvation of the West, we must will that everything becomes Roman once again. Thus, what Dante calls the "bird of God" will find its seat in Rome, and Rome will become the domina gentium in the name and sign of God.

Only Rome can prevent the catastrophe of the West by restoring its tradition in an absolute and integral manner, through a process that moves from the inner to the outer, from the supreme to the infinite, progressively. This is about a true and complete restoration in the broadest and most precise sense of spiritual authority and temporal power. These must, through two distinct yet harmonious evolutions, bring the West back into the great Roman traditional channel, with the action of the combined two castes, the Priests and the Warriors. The former overseeing the contemplative order, the latter the active one.

The foundation of this renewal is the sacred science that must resume its eternal function, orienting everything according to the traditional axis. But since the Temple must be protected and defended, behind the Priests there will be the Warriors to contain the varied and changing wave of the Workers, whose activities will be governed and moderated by the authority of the former and the might of the latter, to prevent dissolution.

Nothing can be pointed out and demonstrated to the third caste if the first two do not provide the constant model of contemplative and active life, absolute devotion to God and absolute dedication to the Leader. These are the foundations of triumphant Romanity, and only upon these will the spirit of Rome, breaking through the thick fog of ignorance that has burdened the West for centuries, bring about the august peace for the truth of God guarded in the Temple protected by swords.

2. THE BIFACIAL SYMBOL OF JANUS AND THE HIDDEN NAME OF ROME

His temple was in the Forum, of extreme simplicity: a sort of passage, a corridor between two doors, and the statue of the divinity holding a rod in his right hand and keys in his left. He was depicted as two-faced, and on the reverse of the coins bearing his image, a ship was engraved. It was said that this ship symbolized his acceptance of Saturn, who had come to Italy by sea and where Janus reigned. The relationship between Saturn and Janus was so close that December was dedicated to Saturn and January to Janus. Now, if you consider that these two months are respectively the last and the first of the year, you are faced with a closing and opening of a cycle.

During the Saturnalia, the first of these months, there is an aspect of equalization of social orders abolished during these festivities, almost signifying the homogeneity of a single level where everything is reduced to its purely Edenic expression, purely divine, in a state of non-differentiation within the embrace of unity, in the sphere of Silence where Rhythms are, so to speak, homotonic.

Italy is called Saturnia because in it rises and develops the final type of Western tradition, which begins a new cycle with Janus as the symbol of the non-duality of the two orders, the divine and the human, grafted, so to speak, onto the same root, which is God, though distinct through its bifacial nature.

Note that the duality of Janus's aspects—whatever form it takes—East-West, past-future, peace-war, opening-closing, night-day—does not break down the essential unity of his divinity. Being dedicated to Janus, the month of January, which is the gateway to the year, even though for the Romans the year began in spring, shows a reference here to the Primordial Tradition represented by the unity of the two aspects, or, if you will, by a third face of Janus that is not visible, nor can it be, in which the two visible faces neutralize. In fact, if the visible year begins in spring, which is essentially the East of the solar process and represents manifestation, creation, the invisible year begins in winter when the night is longer than the day, symbolizing the darkness of the divine void in its absolute ineffability. This pre-original state, so to speak, the deepest one, can be symbolized by Saturn-Janus, more precisely by the day of the year with the longest night and the shortest day, which corresponds to Christmas. The bifacial nature of Janus represents the equipollence and equivalence of opposites within the substantial and invisible unity of the god.

Thus, when speaking of the past and the future, the neutral term of resolution is the present, which exists not in time but only in eternity. In other words, the bifacial nature presupposes the a-facial, which comprehends it and is the Supreme among the two extremes that represent the two paths of post-mortem, one being the reintegration into Silence, the other the indefinite passage into the sphere of Rhythms.

The temple of the god was closed in times of peace and open in times of war. During the Sabine War, the gate to the slopes of the Viminal Hill, later called the Janual Gate, remained open despite the Romans' attempts to close it and prevent access to the enemies. When the Sabines rushed through it, the Romans stationed at the threshold were engulfed by waves of flame that erupted from the temple of the god. Since the small war, as we have said, symbolizes the Great War for the conquest of truth, the opening of Janus's temple with its two doors, in relation to the two faces of the god, could correspond to the two paths we mentioned, which open before those who attempt the conquest of higher states. And since these two paths concern the post-mortem, it's not without reason that the temple remains open and the god is visible during war. But it could also signify this: during peace, which symbolizes the Great Peace realized in the sphere of the divine, duality is transcended and thus the two-faced Janus is invisible, whereas during war, which symbolizes duality, he is visible.

The symbolism of the keys refers to the conquest of higher states that can be achieved through knowledge. The key, which deftly penetrates the lock, symbolizes the labor of the art—traditional in the sense of the term—that penetrates and provides access to new states and worlds. It can be admitted that there are two keys, analogous to the two paths and the two types of knowledge, one necessary but preliminary. The first—also symbolized by the silver key—allows access to the intermediary world of Rhythms, to the knowledge of the laws that govern them, to their importance in the occult evolution of Forms when reduced to what they truly are, that is, fixations, concretions of shadow, apparent condensers of subtle vibrations. The second, symbolized by the golden key, goes beyond the world of Rhythms and enters the sphere of Silence, where liberation no longer proceeds through individuation and multiplicity, but within the very heart of the divine enigma.

Between the two keys, diverging and converging in the purpose of the culmination of knowledge, depending on whether we stop at the first or use it solely to access the second, there stands the rod or staff, symbol of the power of God. While the key symbolizes the labor of the penetrative art, in the traditional sense of the term, granting access to the enjoyment of new states and worlds, the rod rather expresses the magisterial power of Revelation that acts instantaneously from the inside to the outside, so to speak, dominantly. In other words, the key opens, the rod commands to open: the former still involves art, the latter conquers art, that is, power. In the former there is a process of operation, in the latter, there is the instant solution of every process for the definitive acquisition of sovereignty.

The symbolism of the ship depicted on the reverse side of the god's medal is even more precise. While on the surface it represents a traditional addition, it primarily signifies the journey that must be undertaken to reach the truth – from Forms to Rhythms and Silence. In relation to its bifacial nature, it represents the journey from the realm of death, symbolized by one of its faces, to that of life through a middle point, the center of the earth where the overturning takes place, expressing the purifying ascent that preludes beatitude.

The god is Patulcius or Clusius in the symbol of every door that opens or closes on the mystery of humanity and the world.

If there are two paths, one leading to complete and integral liberation through the resolution of Forms into Rhythms and Rhythms into Silence, and the other leading back into the cycle of birth and death, then countless individual paths can be traversed that lead to decisive states, of which the door is a symbol. Janus is precisely the God of access to the worlds of shadow and light, and being a purely Italian deity — nam tibi par nullum Graecia numen habet — demonstrates how the Roman Tradition unmistakably branches into the great traditional trunk. Janus is the god par excellence because he represents the vehicle that guides to other gods. While these other gods are symbols of specific cosmic forces, he, with his indeterminacy that allows for every determination, must be conceived as the divine principle and the deepest foundation of the Roman Tradition. The simplicity of his temple, the scarce popularity of his worship compared to the variety of rituals that accumulated around other deities, and

the depth of symbols drawn from his function, especially that of opening the annual cycle in which all of reality is represented in its various aspects and appearances from the pre-original stage to the final and resolving one, in the relationship between the earth, the sun, and the stars — all this indicates the absolute priority of this exclusively Italian and Roman deity, about which poets and exegetes have written very little. We believe that the hidden name of Rome is inscribed in the bifacial axis of Janus's resolution, in the bicipital figure where what one side indicates is the negation of the other, and unity is secretly revealed by a third invisible face that must be discovered between the two. This is the secret of Rome's immortality and invincibility.

If the West understood the value of what is truly sacred, of the divine in human expression, if the facts and history of these were traced back to the original force that is not of a visible and contingent order, it would know that Rome is everything, and beyond its visible greatness throughout the ages, among the various tangible external manifestations, there is another majesty, that of its hidden name, its divine power, which has made it the seat of two converging yet apparently dissimilar and antagonistic traditions. Moreover, this should particularly make us reflect – the fact that Rome was the successive seat of these two traditions that stood against each other. Rome, like Janus, has been the unique foundation of this traditional bifaciality, of this opposite orientation, of which the aspect of East-West already indicates one of the many knots of symbolic development, when you think about Aeneas and Constantine in relation to Christianity, the absolutely Christian Middle Ages, the two spiritual and temporal powers – in short, everything that is seemingly opposed but grafted onto the same trunk, a unifying center for an enormous force of which the apparent is only a shadow.

The Western Middle Ages understood perfectly what Rome truly was, and it was only through the split of the second tradition and the construction of various nationalities that the sacred sense of the city was lost, and the West stumbled into the particularism of peoples no longer centralized by a sovereign sign. Rome remained and will remain inviolate, jealously guarded by the secret of Janus's bifacial axis, and only by returning to it will the Western peoples extend their twilight once again, which preludes the Arctic night in which the last cycle will fade away. The Oenotrian land, in which Rome is situated, is the crucial point of the West, as it represents an isthmus, a boundary through which tradition draws the prestige of its force from the East and did so twice, born with Aeneas and reborn with Christ. The "transition from one tradition to the other" is the grandest phenomenon of the West because it is an integrative, critical, and resolving passage, when nothing was left of the ancient Roman traditional unity, and Janus no longer showed the access to the solar and nocturnal sphere with his sacred rod, nor was he the god of keys anymore. Instead, the "false and lying gods" crowded in their role as idols of the intermediary world in a temple that had become public and mercantile, and the Agonalia were no longer the symbol of the Great War fought for ultimate redemption.

In the old Roman tradition, we have three significant moments, the first of which, overlooked by secular history, is the most important and calls to the third as a cycle's closure. The first is the period of the Kings, sacred Rome, centering in itself, in its deepest aspect, when its power was concealed within the mystery of the traditional alveus that coincided with the Primordial Tradition, whose Arctic symbol of

the Bear is evident in the number seven, which corresponds to the Kings and the hills. The bifacial symbol of Janus, in the division of the year completed by Romulus, is evident in the opposition of the first two months: March, dedicated to Mars, and April, dedicated to Venus. The Romans were said to be the children of Mars, through Romulus, and of Venus, through Aeneas, and even here, the bifacial symbol of Janus is apparent, manifesting itself in the very origin of the Romans. But a new symbol intervenes here, that of Vesta, the sacred fire of knowledge that flashes in the virgin womb fertilized by Mars, the divinity of the Great War fought for the turning of the earth into heaven and man's return to God. Thus, the killing of Remus represents the victory of the sacred over the profane that rises to surpass the limits it is forbidden to exceed. The number of Kings is seven, like the Septimontium, the seven hills on which ancient Rome stood. These hills alternate between peaceful and warrior roles, bifacially, indicating the two forms of contraction and expansion, and again the two paths, the contemplative and the active, spiritual authority and temporal power, the legislation of the divine and the human in a cyclical and homogeneous form that goes from war to peace, with the former always preceding the latter. The regal period represents the sacred germ of the Roman Tradition, which almost entirely eludes history because it constitutes an inviolable sacred foundation. It also represents the passage of the sun from the East to the West, with the establishment of sacred knowledge in a new center, Rome, in a new land, Italy, from which it was meant to extend throughout the entire West through two forms, the second of which completes the first, while the first declines noticeably from the era of the Kings to that of the Emperors. There is a kind of parallel expansion to contraction: as Roman power asserts itself, the sacred core isolates itself. It is almost as if, the more it recedes into the invisible, the more it guides and directs the conquest of the City. The three successive political forms, when understood symbolically, demonstrate the traditional progression from the regal unity to the imperial one, through the republican duality: an opening, a development, and a closing of a cycle, with a return of the final form to the first in the unity of command. However, there is a significant difference between the regal period and the imperial period, just as there is a difference between the verbs "regere" and "imperare". The former refers more to the sacred authority that guides, directs, and constitutes, while the latter refers more to temporal power that commands, orders, imposes. In a way, not always does "imperat" imply "regit", and these terms could even be reversed, considering that what is truly sacred does not need to impose itself because it is light that is light from itself. Virgil, with a profound insight into reality, in the famous phrase that everyone quotes without fully grasping its meaning, has captured the character and extension of these two forms of supremacy: "Tu regere imperio populos, Romane, memento..." This is the art in the Roman Tradition for achieving true peace – "pacisque imponere morem" – a sacred art that has nothing to do with other arts, science and art in the proper sense, as explicitly stated in the preceding verses. It's a purely traditional order that directs – "regere" – through the caste of the Priests, and commands – "imperio" – through the caste of the Warriors, in the harmony of the two powers, the spiritual and the temporal, firmly established for the protection of the sacred deposit.

The universality of the Roman Tradition consists in this and nothing else – in the bifacial nature of Janus, which is the unity of the two paths. One, as Dante would say, leading to the Terrestrial Paradise, and the other to the Celestial Paradise. The hidden name of Rome contained within the invisible center of Janus unifies these two paths and resolves the two traditional forms into the singular axis of the Primordial Tradition. This dual directive is reflected in the bifacial nature of the divine reality, as Virgil precisely

alludes to in the following verse – "parcere subiectis et debellare superbos" – mercy and justice, the two aspects that God assumes in relation to the world for the realization of great balance.

At the beginning of the Empire, the second traditional form emerges precisely at the height of Roman power, opposing it in the name of Rome and the sacred spirit that reclaims its regal rights. This opposition has always been misunderstood by all those who have focused on the externality of events, from both sides, and failed to see the unifying perpetuity of the traditional breath within it. On one side, there is a long agony, a disintegration of temporal power, while on the other, a spiritual center is laboriously established in a parallel compensatory function. The process is also bifacial here, and the more it "profanes" in one sense, the more it "consecrates" in the other, as the ancient gods of Rome recede into the shadow, for the claviger power of Janus no longer moves – "Janus ab eundo dictus" – among them in the symbol of cosmic perfection, which is the circularity of the solar year, that is, the complete traditional orbe. The conflict is long and underground, East against West, charity against law, sacred against profane, while new peoples emerge on one side as the old tradition dies, and it seems as if the tradition is also dying with them. It's a kind of enormous, slow, progressive collapse, the magnitude of which only becomes evident at the moment of its fall.

However, it's precisely during this conflict that the sacred spirit of Rome operates a substitution, introducing into the ancient riverbed the new river that completely fills it with the full rhythm of its waters. The linearity of the process is lost; such is the complexity of the elements converging from all sides and being absorbed by the new tradition, not without prolonged struggle and contrast. Everything that falls or stands against Rome is always contained within Rome, either to perish if it's insufficient or to reaffirm itself if traditionally valid.

From the Kings to the Emperors, the process is visible in its general lines, progressing from traditional fixation to expansion, then to triumph and decay. The external terms of this cycle are Latium, Italy, and the World. In the first, the sacred hides; in the second, it asserts itself through legal constitution, and in the third, it imposes itself: "quod latet patet patensque dominatur in orbe". The political constitution precisely reflects this process, from the directing unity to the ruling one through expansive plurality. Each of these moments presents a descending curve that necessitates the advent of the other, except for the last. Here, a true traditional transition was needed, and providentially, it occurred to save Roman unity. This unity had already been seriously threatened by the conflict with another tradition, symbolized by the Punic Wars. Never before had the hidden name of Rome been at such risk of being revealed, yet it wasn't, despite the audacity of Hannibal, which resurrected an old discord, of which the most salient references are Aeneas-Dido on one side, and the coincidence of the festival of Anna Perenna on the Ides of March, the day Julius Caesar was assassinated, on the other. The passage from the Asian tradition to the European, specifically in Latium, is represented by Aeneas. No one can deny the sacred character of this shift in the traditional center, as the figure of the hero bears no resemblance to a common warrior or conqueror. He is the son of Venus and Anchises, and this name, etymologically, suggests a divine proximity in a degree of realization indicated by the symbolic expression of divinity to which he is linked. Here we find a chiasmus of symbolic overshadowing: Aeneas, born of a mortal and a

goddess, and Romulus, born of a mortal and a god. Thus, the Roman tutelary deities are Mars and Venus, to whom the first two months of the year are dedicated. These two deities fit into the bifacial symbolism of Janus, balancing within the hidden name of Rome, the unresolved center of the expressed opposition. But there is more: the Latin name "Mavors" contains the name of Rome, with the initial and final letters of "Venus" drawn from it. This reveals its real and symbolic meaning, "averting death," in both aspects. This meaning encompasses the agricultural, preserving, protective aspect, as well as the martial, destructive aspect. This implies the sense of fecundating death in its dual material and spiritual applications.

If Janus commences the hidden year, Mars inaugurates the open year, one symbolizing the "pre-creative" and the other creation. In a sense, creation is both a death and an apparent birth, as everything that rises and is born is destined to perish, while only what never takes birth, the invisible, remains truly immortal. This is expressed through the winter solstice, presided over by Saturn and Janus, a point of coincidence between the closure and opening of the cycle, where Rome emerges with its hidden name. Its revealed name only manifests through Mars and Venus, symbolizing the Great War that precedes divine love. This is the mystery of its immortality: hidden and essential in Saturn and the bifacial aspect of Janus, Rome asserts itself with Mars and completes itself with Venus, through the development from the Kings to the Empire, preparing for the new traditional cycle that also follows, from Christmas to Easter. This mirrors the same cosmological symbolism of birth, death, and resurrection. The numbers of the two births – 25 and 21 – combined constitute the fullness of the decade, the unified integration of the divine absolute.

Between the two faces of Janus, representing the East and the West, Rome establishes itself as the supreme mediator between two traditional processes, accomplishing the flight of the eagle, symbolizing divine truth in its metaphysical significance. This flight undergoes an unnatural deflection with Constantine, but this is compensated by the emergence of the new tradition. After Aeneas, it restores the balance, moving from East to West. The Trojan War represents a traditional conflict that forms the very origin of Rome, seen as a unifying power in the bifacial symbol of Janus. Aeneas's arrival in Latium signifies the translation of sacred knowledge from the East to the West, where it resided hidden, symbolized by his union with Lavinia. There is a dual process of unveiling and concealing tradition, symbolized by the dual meaning of "Latium," referring both to "latere" (hidden) and "patere" (to be open). By uniting these in a higher synthesis, we achieve "veritas quae latet quia patet," that which is hidden reveals itself, expressed through the opening and closing of Janus's temple.

From Aeneas to Romulus, through Alba, this process of traditional fixation is completed, essentially forming a unity. However, this unity is strengthened through the insertion of symbolic motifs that enrich its meaning. One such motif is the She-Wolf nursing the twins, an image of traditional light that shines brilliantly at night but hides ferociously to escape profanation. It also represents the connection between the Arcadian tradition and the Roman tradition, as demonstrated by Evander, Faunus, and the Lupercalia festival. The universality of Rome is thus manifested through this blending of traditions, where the elements are discernible, though not easily analyzed, as truth is concealed and revealed

through a dense network of symbols. The ficus ruminalis, under which the twins were nursed, symbolizes orthodox tradition. Considering that this tree bears fruit but not flowers, it becomes an image of sacred wisdom that ensures possession of the truth, taking two identical outward aspects in Romulus and Remus, sacred and profane. The zodiacal symbol of the 12 vultures seen by Romulus on the Palatine represents ritual action, while the unfinished traditional aspect becomes distinct when Remus crosses the sacred furrow's boundaries. Romulus represents the two-faced entirety of Janus, Remus only part of it. Although there seems no substantial difference between them, the symbolism of the twins also refers to the divine and human aspects derived from Mars and Rhea Silvia, whose death is necessary for the birth of Rome, signifying the triumph of divine truth over human error, more precisely, the triumph of death within the life of God.

The external history reflects this unified development that converges two traditions into Rome. This process is perfectly providential, as the second tradition arises just as imperial power culminates, and the "false and deceitful gods" have polluted temples and consciousness. The ancient tradition undergoes a growing degeneration from the period of Kings to the Empire, as external expansion corresponds to an increasing contraction of the sacred core. This is due to the dominance of action over contemplation, the predominance of profane over sacred, the forgetting of the hidden meaning of symbols, and the assimilation of external power with the only true power, that of sacred knowledge. Through all the events that cloud the purity of the ancient tradition, Rome remains triumphantly represented by the bifacial image of Janus, which looks and comprehends in its universality "eoas partes hesperiasque simul." While the profound meaning of tutelary deities becomes increasingly obscured by the external dominion's development, the new tradition arises antithetically to restore balance through the participation of divine truth. It is not a matter of substitution, doctrinal discord, or external conflict but rather an event, a new fact of an entirely transcendent order. It reaffirms the hidden name of Rome in the central axis of the bifacial Janus, at the crucible point where the bifacial opposition resolves into perfect unity. The second tradition complements the first, forcefully restoring the cosmic and overshadowing elements to the divine essence captured in the crisis of man, positioned with his death at the heart of his resolution that is truly resurrection. Rome, born under the signs of Mars and Venus on April 21, is reborn under the sign of Saturn on December 25 – "redeunt Saturnia regna" – and is returned to its true origin, in the bed of the Primordial Tradition, the winter solstice. It starts the conquest of the West, where every tradition seemed ineffective or even vanished. Janus's bifacial nature is reaffirmed once again in the traditional integrative duality, where what dies in one is reborn in the other, a cycle's perfection symbolized by the sun's journey from East to West, with Rome at its zenith's point. The only real and profound conflict is

between the degeneration of the ancient tradition and the pristine purity of the new tradition. This is where the antithesis lies, resolved within Janus's bifacial aspect, united in the hidden name of Rome. If the ancient tradition, through sacred knowledge, unified all points of cosmic correspondence, establishing a hierarchy of powers through which divine unity asserted itself, the second tradition transcends the sphere of creative manifestation, resolving the expressive plurality into its Principle. This fulfillment is achieved through the universalization of man, who, at the center of his being, once again

becomes a true child of God. This integration of the two traditions is the very spirit of God, that is, Rome, eternally and immortally engraved in the crucible center of Janus's bifacial axis.

3. **The Thunderbolt Emblem of Power: The Fascio Littorio**

In close connection with the hidden significance of Janus, who opens the paths of life and death, victory and downfall, East and West, past and future in the eternal present of Rome, the invisible center of divine instantaneity, rises the double-edged axe inserted among the twelve rods that make up the zodiacal crown through which traditional power flashes like lightning.

The double-edged axe is one of the oldest symbols of sacred sovereignty. It represents the true power that radiates with the virtue of visible wings expressed through the double-sided cut. This cut also signifies the rigor of justice, not in a narrow moral or legal sense, but metaphysically as the equalization of human needs in God's law. Equality before the law implies the interchangeability of the judge and the judged on the plane of divine reality. It could be said that the one who strikes others is struck himself, and the one who judges others is judged by himself. This occurs in a universal position and a strictness of expression that make justice the highest and most incomprehensible of virtues. This is the essence of "Dura lex sed lex" and "Summum ius summa iniuria."

The legal nature of the Roman constitution obscures a much deeper truth: a return to what could be termed implacable vision derived from the intellectuality of traditional principles, devoid of any affective and sentimental contamination. The double-edged axe is, in this sense, the symbol of absolutely legitimate power. It is placed among the twelve rods of the Lictorian Bundle, which represents cosmic universality in the solar zodiacal path. This bundle signifies the fixed cycle of the sun and its stable distance from the earth, divided into the four seasons. Each season contains the total of twelve months (1 + 2), equating to the ternary. The number of the Fasci is the same as that of the vultures seen by Romulus on the Palatine Hill, from which he took the auspices for the founding of the city. This correspondence reveals how the infinite symbolic variety must be traced back to a substantial unity from which it derives its legitimacy and justification. The annual cycle represents the cosmic order through which God's law is expressed as the law of existence. Nothing can escape this law except by the will of God – this is the realm of miracles.

The Roman Tradition, in all its complexity, expresses adherence to the cosmic order, observing the invisible influences that determine visible events. The concrete spirit of Rome lies in understanding that there exists a sphere of hidden influences, a "determinism of the invisible," governing the phenomenal world with strict laws that can be known. These laws follow developmental paths that cannot be obstructed. Hence, life must be organized based on this consideration, primarily referring to the active

sphere. This concerns the world of Rhythms governing the world of Forms. The complex Roman ritual is an indisputable demonstration of their care to avoid hindrances to the relationship between the invisible and the visible, between hidden influence and evident results.

The period of the Kings corresponds to the first phase of traditional order, that of the Republic to its development, and that of the Empire to its degeneration, whose origins must be sought in the neglect of an even deeper relationship than previously mentioned. Indeed, if Rhythms govern Forms, they themselves are determined by the higher sphere – that of Silence, which is the very essence of divine absoluteness. This sphere is essential yet indeterminate. Everything must inevitably resolve within it, as it is the sphere of the original unity, primordial indivisibility. Both the sphere of Rhythms and that of Forms constitute the world of plurality in its two forms: the invisible and the visible. However, the term "invisible" does not denote what it should truly mean – absolute indeterminacy. Psychic is invisible compared to the physical, while both are visible compared to the spiritual, which is the true invisible.

If we were to represent these three spheres, we could say they correspond respectively to the divine absolute, the world of gods, and the world of humans. Alternatively, under another form and in another symbolic adaptation, they correspond to the real person, the mirror, and the image. It is evident that only one reality exists: that of the person. The mirror and the image solely arise from the person's condition of seeing themselves reflected, so to speak, in a bifrontal opposition. We could say that this situation deals with the apparent condition of the unconditional, or the contingency of the necessary, or even the relativity of the absolute. Since there is a contradiction in terms – the unconditional cannot be conditioned, the necessary cannot be contingent, and the absolute cannot be relative – this position is an illusory appearance. Nonetheless, it remains real as long as one persists in it. It could be said that in reality, only one reality exists: the divine reality. Yet, there appears to be another – the cosmic and human reality – so that from the original unity, an apparent transition occurs into duality, resulting in the trinity. From this trinity stems the entire numerical series, creation, and manifestation. The plurality of Forms determined by the plurality of Rhythms resolves into the unity of Silence. It is not possible to understand reality without recognizing this relationship, which must be rigorously maintained. This corresponds to the human ternary of spirit, psyche, and body. By combining the latter two, a clear division is achieved – an opposition that is a bipolar position between what is real and what is apparent. There seems to be a correspondence that might appear as identity, but the dividing plane is valid, as shown in the symbolism of the Labrys – the double-edged axe. This representation schematically consists of two triangles opposed at their common vertices.

Hence, there is a shared, unique center that constitutes the resolving and expressive junction of two opposing developments. These unfold like the conical diffusion of rays from a luminous point, but in a bilateral manner. Such a phenomenon is only possible within the divine order, which is essentially the radiant universality of an invisible center that hides within the very brilliance it emits. In the Labrys, this center is division, the separation of two spheres according to the opposite projection that fans out like a triangle. However, this fan is essentially a cone, resulting in two circles – two worlds. Their centers

appear different but are fundamentally reduced to a single point. This point is also the intersection of two sinusoids that form two tangential circles.

Thus, the axe's shaft inserts into this radiant point, which could be called arbitrary, as the two worlds emerge from it. These worlds are also emblems of contemplative and active life. The well-known phrase by Livy, "agere et pati fortia Romanum est" ("To act and endure are what makes a Roman strong") takes on a profound sense that certainly escaped the historian himself. Here, "agere" refers to contemplative life, while "pati" refers to active life. The former constitutes the true action of the spirit on the flesh, while the latter is the true passion of the flesh in the spirit. This integrates the two traditions in the symbol and power of Rome, whose hidden name accomplishes this supreme transmutation.

Axial balance is Rome's strength, symbolized by the center of the invisible double-edged axe amidst the deployment of the two worlds. These worlds do not refer to two regions of space but to the entire space. When wielded actively and dynamically, the double-edged axe rotates in all directions, demonstrating universal action while maintaining the opposition of the two spheres that constitute the complete and integral circle of power. The designations "caput mundi" and "caput orbis" far surpass political, ethical, cultural spheres, and so on. They indicate the determinative power of the sacred spirit, centralizing all the infinite possibilities of its development into the inexhaustible force of Rome's hidden name, sovereignly associated with Latium.

The dual bipartition represents compensating bipolarity. When the axis rises or falls in all directions of space, the two cuts always oppose each other. This symbolizes the fulgural trajectory that connects heaven and earth, the divine and the human, reality and appearance, life and death, activity and passivity, and transfiguration. This symbolizes the fiery power whose two manifestations are light and sound, vehicles of divine revelation. Truth is likened to light that dispels darkness and thunder that breaks silence. It does so with the violence of incinerating lightning, eliminating human and cosmic error, eradicating ignorance, and restoring the divine state to its positive function. In its negative aspect, unable to redeem, it cuts down, topples, and kills.

Hence, without veils but in an extraordinarily vast and complex order, considering multiple effects and countless gradations, the truth is a double-edged weapon. This meaning is symbolized among others by the double-edged axe, the emblem of power, whose secret must be known to proportion its results. This secret resides in the crucial point where the four arms intersect to form a St. Andrew's Cross.

It is known that when constructing a church, all the letters of the Greek and Latin alphabets – 24 in total – are inscribed on two axes of the X. In the center, precisely 12 letters converge from the four arms. This number, 12, is also obtained by adding the two numbers constituting the total of 24 letters in each alphabet (4 + 8 = 12). This will be exactly the number of rods forming the Lictorian Bundle, surmounted by the double-edged axe. It precisely corresponds to the number of months in a year. When added (1 +

2 = 3), it gives the trinitarian formula derived from the elements of the axe – the two cuts and the handle.

The handle is inserted for the manageability – in an absolutely sacred sense – of the axe. The cuts exactly represent the fulgural Mu pattern resolved by the opposition of the XK vertices, symbolizing the lower and upper points of the fiery trace in the tear of the storm cloud. Here, the mystery of transubstantiation is realized, and the lightning is the resolving emblem. It is said that among all metals, the noblest one, gold, attracts lightning just as the inner sun of knowledge lets itself be penetrated by the divine light of revelation. This can be associated with the idea that God visits and strikes the best individuals, those who internally prepare for the decisive flash of truth, purifying the spiritual gold from the debris that conceal and compress it. This is the precisely accurate sense of Virgil's "auri sacra fames" (sacred hunger for gold) that Dante traditionally understood as the desire and impulse that lead to the possession of divine truth. This possession is only achieved when one extracts from within oneself, through inner asceticism of which sacred science knows and declares the degrees, the germ of divine golden light. This light is suppressed by obstructive earthly mass, and its flash is akin to the flash of lightning, followed by thunderous formulas that awaken its power.

There are two aspects to consider regarding the symbolism of lightning: on one hand, it illuminates, awakens, and reveals; on the other, it strikes, destroys, and incinerates. These two aspects can be considered separately or coincidentally. In the former case, it can be said that truth kills those who are not prepared to receive it, as it is a power too great for them to bear. In this sense, the blinding light obscures and leads to a fall, a collapse. In the latter case, the interpretation is clear: truth, like lightning, reveals the divine power in its instantaneous, creative form, but simultaneously kills the human that cannot endure the flash of the new life, which is true life. The trajectory of lightning, the thunderbolt, symbolically explains this process. There is first a descent from the heavens to the earth, represented by the initial fiery emission. Then there is an ascent from the earth to the heavens, indicating transubstantiation. Finally, there is a return to the earth for the liberated one, free from human and cosmic bonds, to complete the cycle of resolution, equipped with divine virtues and aware of the absoluteness attained actively through the possession of truth.

These two phases are precisely represented by the two cuts of the double-edged axe. It would be impossible to attribute any other meaning to them other than the absolutely sacred one of power. In practical terms, both cutting and felling are achieved with a single downward cut, aimed towards the earth. Even here, lifting the weapon before the strike symbolically expresses the celestial origin of all human actions, even when their profound significance is unknown. The modern world has forgotten the true value of every gesture and action, projecting onto lifeless and profane exteriority the hidden meaning present in the very configuration of objects, tools, things used for practical purposes. This is an aberrant departure from a traditionally intense and lived life. The precarious and relative separation between the sacred and the profane is understood more easily since everything would be sacred in a humanity that lived for the divine and referred to the divine, knowing that truth is singular and cannot suffer any contaminating associations. Profane meaning intervenes only when the knowledge of truth is

lost, obscured by ignorance, or rejected through presumption. In such cases, humans consider themselves entirely or partially independent from God. The former case leads to radical anti-traditionalism, while the latter leads to traditional degeneration. These two characteristic phenomena of the modern world are the sources of its fall, which can, indeed must, be halted by a return to Romanity under the sacred sign of power expressed by the Lictorian Bundle.

The double-edged axe inserted among the twelve rods is like encircled by the zodiacal sphere representing the entire annual cycle and thus the entirety of cosmic manifestation within the integration of human universality. This is symbolized by the cruciform pattern, which is substantially found in it. The bundle represents the salvation of the traditional structure in the dual act of spiritual and temporal power, whose resolution is the fulgural, invisible, central apex tightly bound by the rods and jealously concealed in the immutability of its radiant action.

The cosmic cycle is a symbol of the divine cycle, from winter, corresponding to the original unqualification, through spring, the breath of creation, to the expansive peak of summer, and back to the night of God represented by autumn. The zodiacal signs represent the degrees of the governing and determining power of the world of Rhythms and Forms. Thus, in Roman Tradition, the ancient symbol of the Labrys, inserted within the twelve rods of the bundle, gains greater concreteness. It indicates the need for a concentration of all traditional forces for the homogeneous development of possibilities inherent in contemplative and active life. The spiritual and the temporal are grafted onto a single trunk, the traditional unity of which forms two necessarily opposing but not antagonistic expansions. One begins where the other ends, in a hierarchical succession whose end points are respectively the Terrestrial Paradise and the Celestial Paradise. If active life, conducted according to traditional norms, allows the attainment of the sovereign peace represented by the Edenic state, contemplative life begins from this peak of total expansion. It develops through the vortices of light of the actual Paradise until the realization of supreme unification. It is about achieving perfect harmony between the two spheres represented by earth and sky, so that the transition from one to the other occurs without interruption. In reality, there is no transition except from a purely human and contingent viewpoint. These two spheres exist for those who have not yet surpassed humanity within themselves, who are in a state of virtuality and awaiting a state of actuality. The existence of tradition implies a human state, a position of deficiency that must be rectified to attain divine truth. In the broadest traditional sense, not certainly moral or artistic, life is the initiatory process toward pure transcendence. This is the only state in which transubstantiation, the passage from the human to the divine, can be achieved. It is simply and essentially the transition from appearance to reality.

One should not speak of unity, as this would blur the two orders, and there would be nothing to achieve if it's unclear what needs to be achieved. Rather, it's about "won-duality," and this is an extremely important, crucial point for understanding the full depth and extent of the great symbol of power expressed by the Lictorian Bundle. This symbol is bifrontal and unitary within the same emblem, precisely expressing the non-duality of the two orders – the human and the divine – within the unity of the traditional axis. Just as the two cuts of the axe, which schematically represent the base of a triangle,

converge at a common vertex, the starting point is necessarily that of apparent duality, while the endpoint is unity that has never ceased to be the sole reality, except due to human imperfection resulting from ignorance incapable of transcending the illusion of corporeality and psychicity, i.e., Forms and Rhythms, to reintegrate the Silence of creative primordiality. More explicitly, life in the world is humanity's test of its capacity to transcend it. It's a well-constructed dream directed and sustained by the laws of correspondence and analogy with the Divine Reality. Through these visions, one must discern the truth shadowed by all the symbols that tradition offers to those who adhere purely to it. This dream persists until one awakens. Indeed, this new state enables the first state to be seen as a mere illusion. Its value and importance cannot be denied, considering its necessity to reach the second state. One can say that humanity is in the best and worst condition simultaneously to realize divine unity. The faculties that would enable ascension are the very ones that pull one away from the axis of truth. The complexity, richness, tangibility, and adherence of the cosmic phantasmagoria impose themselves solely due to the abundance of their external aspect. This is the origin of the naturalism that actually marks the beginning of the modern world, and the traditional aberration that has perverted Europe for centuries, dragging it into the deviations that have resulted.

The magic of exteriority prevents the dissolution of Forms into Rhythms and Rhythms into Silence, and the transparency that considers what is humanly viewed as thickness. It prevents the breaking of the fallacy of material impenetrability and coexisting multiplicity. Instead, it obscures the fulgural unity of Divine Power in its infinite and eternal immutability. Human and cosmic illusion imposes itself due to the complexity of Rhythms and Forms, whose roaring and oceanic undulations invade all faculties of perception and action, paralyzing the awakening of intellect, the only means for human liberation and reintegration into the divine state. Deviated from this richness, humanity deifies it by humanizing the divine, stripping cosmic illusion of its value as a symbolic vehicle through which the secret of the world is unraveled. This secret must be sought outside of it, beyond all profane knowledge, with the aid of traditional doctrine, which reveals the characteristics of life and the universe.

However, speaking of a sacred science, the sole repository of truth, implies the existence of a pseudo-science, the profane one, which will necessarily hold error as its domain is that of cosmic and human externality, that is, outside of God. While traditional doctrine asserts the non-duality of the human and divine orders, profane science is founded on duality to reach a hybrid fusion that is labeled unity. This unity is nothing but the false homogeneity of the heterogeneous, a unifying label applied to irreducible complexity.

The double-edged axe is the expression of non-duality in the vastness of all possible determinations, which reduce to the divine and human order. Notice that it is made up of two wings represented by the two cuts, grafted onto the same trunk like two birds perched on the same tree. One contemplates while the other feeds on the fruits of action, symbolizing the two paths corresponding to the Priests and the Warriors. All possibilities of human development reconnect to these two paths: Contemplation and Action, which constitute the two poles of the traditional axis. The domain of the former is the divine, that of the latter is the human, each corresponding exactly to the spiritual and the temporal. What is

positive in one is negative in the other. One is the complete negation of the other in its proper, separate domain. Thus, they are irreconcilable without a common point from which they both emanate and in which they both resolve. This traditional unity comprehends and unifies them, attributing them in a hierarchically ordered manner, balancing the opposites and keeping them equally distant from the human and cosmic trunk represented by the twelve rods of the single bundle.

Roman Tradition, in its universality and concreteness, using this term in its precise sense of adaptation to the truth of any order, has grafted the double-edged axe, the emblem of power, onto the twelve rods symbolizing the cosmic and zodiacal circle, with its center naturally being man's development of all his possibilities. This includes the capacity for maximum, absolute realization in the temporal and spiritual domains. This can only occur within the strictly traditional circle, which ensures the validity of conquest. Notice that the addition of the number of rods in the bundle (1 + 2) gives the number 3, which exactly corresponds to corporeality, psychicity, and spirituality. This sums up to humanity's full expression, both active and contemplative, as well as to the sphere of Forms, Rhythms, and Silence in a higher order. It results in the perfect adaptation of humanity in the world, sealed by radiant power that merges internal and external realms into a cosmic consciousness. Here, we could say that the veins of the universe are also the veins of man.

The concept of this power, an absolutely sacred and traditional order, has nothing to do with what modern humanity considers so-called individual anarchic freedom, and therefore illegitimate. In Roman Tradition, nothing exists outside the law that determines the expansive realm of the individual in relation to their capabilities and those of their caste. Law, in the Roman sense of "ex lego," is a deposit, a mandate, a determination of being that can only be contained within the traditional realm. Otherwise, there would be subversion of order, conflict, and more than an external imposition, as commonly understood, it is a gift. It's the granting of each individual's freedom beyond which they would harm themselves and others.

This freedom, which is the development of all individual possibilities within the tradition, is determined by the cosmic order symbolized by the bundles. It's a mere understatement when one emphasizes the legal aspect of Roman Tradition because only the external aspect is perceived, which certainly exists, but it's contained within an infinitely larger context that encompasses the totality of manifestation and regulates global development along a single axis.

In the universality of beings and things, each is the whole, and the whole is each in a determination that can only be what it is. Every being carries its world within, reflecting its right that is also the right of all it sees outside of itself. However, in reality, nothing exists outside that is not also within. This is the apparent condition of humanity, to feel and believe oneself as one among many, separately, in an absolute singularity that excludes others, or rather, includes them but in isolation within an infinite sphere of tangential individuality. In reality, individuality is merely the myth of the earth and the fable of man. A consciousness capable of breaking free from the artificial limits of one's ego sees everything

within itself and itself in everything, in human and cosmic universality, as long as it firmly grasps the double-edged axe enclosed within the sheath of the twelve rods constituting the Lictorian Bundle. This genuine and therefore metaphysical equality of man and things finds its expression in the Law that qualifies, determines, and assigns the realm of each individual's development. This enables them to see in others what is lacking in themselves to complete the universality of their being within the multifaceted realm of individuals and things.

Notice that the Law isn't coercion except for the weak, who are naturally the rebels. By rebels, we mean those who oppose the traditional norm and are, therefore, spurious. The law's universality grants each being the fullest realization of their freedom, beyond which they would fall into arbitrariness and illegitimacy. Now, it's a matter of determining the traditional concept of freedom. It's evident that it suits only the free, those who have reclaimed it by becoming children of God once again and as such, arbitrators of power they use solely for the glorification of God's Kingdom on Earth. They don't impose their individuality, which completely fades away in the enjoyment of liberating knowledge. In this sense, no liberated individual will ever surpass the limits prescribed by the law because only the law determines the degree of freedom in accordance with the nature and possibilities of various beings.

The norm that governs freedom is truth, both in the contemplative and active orders. Therefore, anyone who falls into ignorance and error is a slave by right and fact, regardless of whatever ephemeral power they might flaunt among humans. The norm of truth is provided by tradition and is not at all dependent on human whim. It is fixed within the developments of sacred knowledge, which the Priests are custodians of and the Warriors are resolute guardians of, in practice rather than just in name. They both reconnect to the tradition from which they derive their attributes and power.

To comprehend the value and scope of truth, it must be firmly stated that what is spiritual is natural, and what is commonly declared as natural is actually unnatural. The latter encompasses only lower human faculties of appetite and sense. These animalistic and irreducible tendencies have given rise to a multitude of imbecilic notions that go by the names of "natural law," "natural morality," and "natural religion." These have spawned libertarian political theories. In reality, man, cosmically determined by various influences at birth, possesses the power of spirit that allows the conquest of truth. He will be free to the extent that he knows how to become so, reintegrating the divine state through his place in the world. This is his test, for which he is not left without resources, but is supported by tradition, which continually provides him with the norm of truth through rituals, symbols, and prescriptions that collectively constitute the Law in its broad and specific senses.

The word of God, that is, truth, is written everywhere, but as it wouldn't be easy to hear, there are sacred texts. Yet, these texts can also be misinterpreted. Hence, tradition solidifies, codifies, and reveals truth. As long as individuals are willing to obey and believe, they can and must necessarily achieve the level of freedom they are capable of realizing. Only their initial passivity will allow them to obtain true freedom derived from integral awareness realized through truth. There is no other possibility apart from

faith and obedience, as all traditions insist. Alone, man can achieve nothing but sterile and empty games. This is the true sense of the biblical "Woe to the solitary," signifying all the dangers faced by one not assisted by the traditional norm, transmitted only by those truly qualified to do so—the bearers of sacred knowledge. Only modern imbecility can view faith and obedience as signs of subjugation and servility, whereas both are indispensable conditions for the conquest of truth, that is, freedom.

Obedience is the recognition of hierarchical authority, and faith is the commitment of one's entire being to a truth that is glimpsed but not yet possessed. Hence, the necessity of a preliminary dedication, which serves as an essential vestibule to the acquisition of knowledge. No true tradition overlooks these two essential elements, which also hold significant ascetic value, as they signify the renunciation of one's individuality. This renunciation is absolutely necessary to hope and dare to approach the Kingdom of God. Just as one who doesn't know how to obey cannot command, similarly, one who doesn't know how to believe cannot know. Divine truth is too difficult to be immediately contemplated without a preparatory stage of obedience and practice of faith.

Only the profane and anti-traditional spirit, in an attempt to liberate man from these indispensable conditions of salvation, has rendered him a slave to all utopian aberrations that have fed Europe for centuries. A return to Roman Tradition would allow the definitive liquidation of all libertarian fantasies born from the origins of profane science. This science has separated man from the divine, plunging him into the worship of what is subhuman and contrary to any realization of truth. Machineries and industrialism are direct, acute, and outrageous expressions of this. There is no compensation for these gross manifestations of modern and current materialism, nor in all those pseudo-disciplines that go by the name of philosophy, literature, and art. They lack any traditional content and reflect the fatalness of aberrant individualism. These constructions are blatantly vain and sentimental, especially when they attempt to be coolly stark and cerebral. Their vanity is determined by the volatility of their fate. No era like this one has seen so many stars rise and set on the European stage, where "applause" marks both inglorious and instantaneous passage.

Indeed, the characteristic of the modern West is instability and rapid succession, foolishly characterized as "dynamism," forgetting the etymology of the term, which includes the concept of power. This power can only truly and effectively manifest within the traditional realm. Similarly, spirituality reveals itself with a motion it imparts to things but remains immune from. Just as the most important results in the ascetic realm are achieved with the utmost contemplative concentration, corresponding to the staticity of bodily and psychic elements, which must be silenced to not disturb the power of realization. Similarly, in the totality of creative manifestation, divine sovereignty acts instantaneously with impassive force. Thus, traditional symbols of power have a static character and are generally constructed from the hardest materials—stone, metal—to signify their permanence and timelessness in a function of force constantly emanating from their stillness. Housed in temples, sacred places, or deserts, they are only carried in processions, as their spiritual power confers authority and legitimacy to the individuals whose duty is to uphold them. This was the case with the Lictorian Bundle, emblem of power in its two expressions of the eternal and the temporal. Its symbolism is closely connected to that of Janus, due to

the double edge of the axe and the number of twelve rods corresponding to the twelve months of the year, representing the cosmic cycle, of which this deity was indeed the guardian. The Roman Tradition, especially due to its role as a mediator between the East and the West, as demonstrated by Aeneas' arrival in Italy, which resembles an isthmus between two worlds, has the most important characteristic of separating the spiritual and the temporal for the preservation of traditional unity. Separation does not mean opposition or conflict, as often happens, but rather an attributive determination to ensure the homogeneous development of contemplative and active life. This allows individuals to experience the totality of their expansion in both orders, where the contemplative order complements the other through the integration of superhuman states. A similar interpenetration can be found in other Asian traditions, expressed differently due to the distinct peoples they apply to. This interpenetration is present in all traditions that aim to guide humanity according to the norm of divine truth.

As the earthly stage is a test, it must be fully accomplished according to a law of balance that governs the human and the divine. This resolution involves elevating the human into the divine realm for the fulfillment of the Kingdom of God. These two extreme orders are represented by the Priests and the Warriors, who correspond to the perfection of contemplative and active life. They express the Great and the small warfare for achieving the Great and the small peace. These two ascetic orders form the foundation of traditional stability. They constitute the cosmic and human poles along which the radiation of creative power operates. Their distinct separation guarantees their intimate centrality within the unity of traditional effort.

They are the Key-bearers and the Scepter-bearers of power. Their task is equally sacred. While the Priests carry out the mysteries of divine initiation in the Temple, the Warriors protect it and prevent its desecration from external enemies. This collaboration is the secret underlying Roman Tradition, and it's an indispensable condition for its strength and stability. In this sense, the Priests represent Righteousness (Law), while the Warriors represent the Force that safeguards it. Their clear distinction ensures their central intimacy within the unity of traditional effort. Their separation assures their cooperative power.

The Lictorian Bundle visibly expresses the character of this dual power, which, while acting separately, converges as a unity. Just as the two threads of the double-headed axe come together in the tied bundle, this unity maintains cosmic and human order under the symbol of Rome's hidden, divine possibility. Interwoven between these two distinct polar determinations is a complex gradation represented by the middle class of the Workers. They participate in both possibilities expressed by the previous orders, although unequally. While destined for action, they must also, to some extent, enjoy the benefits of contemplative life, which draws from the spiritual and divine. Without this, no form of activity, no matter how humble, can legitimately exist.

A traditional society must subordinate action to contemplation if it wants to realize the fullness of action itself. Action is purely a means, a vehicle, not an end in itself. The human cycle is normally completed by

returning to God. Therefore, human life is marked by an upright posture, allowing one to contemplate the divine while walking on Earth. Active life must be guided by the constant vision of the ultimate destiny that extends human existence beyond the boundaries of the temporal and ephemeral, into the divine domain referred to continuously by tradition through its rituals, symbols, and power. In other words, life is sanctified, and labor is elevated through faith and obedience. Work doesn't ennoble a person if it's not consecrated by faith and obedience. Instead, it becomes the most abject instrument of dissipation, distracting one from their true duties.

The profanation of the modern world has its roots in the myth of work, where activity is an end in itself. The entire foolishness of democracy and leveling strives to transform life into a complex, blind activity that aims to degrade humanity and subvert the supreme principles of life and spirit. The Romans have always placed the sacred above the profane, absolutely. Both traditions that constitute the unity and immortality of Rome associate themselves with this basic necessity that conditions existence. When the ancients affirmed that every work must begin with the gods, they essentially meant that all of life is a sacrifice, a consecration. The Roman Tradition, in both its forms, is extremely precise in this regard. In it, every gesture, every act, every work must be propitiated, prepared by prayer, ritual, purification, and consecration.

Viewed differently, Romanitas (the essence of Rome) is just a simple aesthetic hurricane without any traditional value. It lacks meaning and is saturated with errors. Rome is eternal because it is sacred, and no force will prevail over it as long as its hidden name, inscribed on the bifrontal axis of Janus, is protected by the emblem of fulgural power, the double-headed axe set upon the Lictorian Bundle. But there is no power without the spirit of truth, which is inherently universal, cyclical, and resolute. These are the two traditions, ancient and new, that follow each other uninterruptedly. There's a preparatory transition represented by the convergence of all Eastern cults in Rome, intermingling with the inert trunk of the initial tradition, almost facilitating its decline.

With the disappearance of the first tradition, the second turns to the West, deeply permeating it during the barbaric-Romanesque age. This is when extremely peculiar contacts occur between the remnants of traditional elements in the peoples that come into contact with Rome. This infiltration is not merely a superimposition but a genuine revival of latent seeds in these populations, which are no longer nourished by a living and effective tradition. It's incredible how Romanitas has penetrated all layers of society, renewing symbols while also renewing life by spreading throughout the West. It inserts itself into every expression, not destroying anything but spiritualizing everything. It reveals the divine unity everywhere and uplifts humanity from its common state, its dead state, the human corpse, the debris of dust, into the Living Man, the Integral Man, the New Man, the Son of God, the power of the Word. During this true heroic cycle of conquest, the hidden name of Rome triumphs more than ever in the crucial axis of Janus with the symbol of the Lictorian Bundle, the double-headed axe, where the power of the Word is revealed, and the mystery of grace is unveiled in the name of the Virgin. This radiates both symbolically and genuinely, illuminating various traditions and unifying them in the transparency of spirit. It places them on the single axis of life in God with the knowledge of transformative truth.

The center of the double-headed axe becomes the meeting point of two wedges. The upper one represents the descent from the divine to the human, while the lower one signifies the ascent from the human to the divine. This represents the idea that what is given is truly what is conquered, that God becomes man only if man becomes God, that God wants those whom God desires, and that power is the victory of the Greater Man over the lesser man. The axe kills those who do not wield it at the fulgural center where the mystery of eternity is hidden, like the blind and invisible center of fiery radiance—life within death, while the twelve rods, the twelve abodes of the sun, spread the light of truth through its invisible gestation in winter, its creative generation in spring, its fervent fruitification in summer, and its waning in autumn.

This, once again and always, as the external power of the ancient city fades but its life is renewed in a broader, more decisive, and more penetrating form, was the significance of the Lictorian Bundle in the barbaric West. It spread the power of Rome everywhere with the symbol of the lightning bolt flashing from East to West for the triumph of the name of God.

4. THE ACTIVE INTEGRATION OF DIVINE PLENITUDE: THE CROSS

Man is a creature of God and must return to God in the cyclical realization of his integrative power, which is accomplished through the universalization of cognitive love, whose living and pulsating symbol is the Cross. It represents the active integration of divine plenitude, the radiation no longer symbolic but real of power, the elevation and glorious expansion of humanity asserting itself on earth and in heaven, in the heaven of dynamic perfection that encompasses all domains of being in the verticality of its infinite degrees and the horizontality of diffusive penetration.

The base of the Cross is the earth, its apex is the sky, in an integral axis that constitutes the polarity necessary for the conquest of all intermediary states representing the degrees of transmutation, while the horizontally rotating arms indicate the integral development of each of these degrees in the fullness of the realization achieved. The double-edged axe inserted into the twelve rods of the fasces is the symbol of conquering power, of which the Cross is the integrative realization. This is why we find the first symbol in the ancient tradition and the second in the new, while Rome represents the unification of the two converging traditional directions in the mystery of its hidden name inscribed in the invisible center of the two-faced Janus.

Those who divide and oppose the two symbols and the two traditions will never understand the value, importance, and secret of the Roman Tradition, whose living unity consists precisely in the exaltation of cognitive love that is awakened by the power of the double-edged axe and realized through the universality of the Cross. It could be said that the axe initiates the sacrifice and the Cross completes it in the triumph of life over death, glorifying the Deus Vivens through the conquest of the New Man, the Integral Man.

This is why historically the two traditions follow each other in Rome, which welcomes them in the inexhaustibility of its hidden and manifest power, not overlapping them, but integrating them, fulfilling them, realizing them. The second tradition is realized through the first, the first in the second, with the dual flight of the Eagle that from East to West renews the miracle of light, reviving with the immense flutter of its wings the sacred fire of Vesta.

Thus, the traditional unity is accomplished, of which the hidden name of Rome is the eternal generation, for from death springs forth life that is life beyond death, through the transition from one traditional form to another, through the unique axis of the Primordial Tradition that Romanity defends, affirms, and exalts. Those who only see historically, that is, profanely, considering facts and events two-dimensionally, on the surface, without delving into the reasons that are concealed in the depth of divine life, regard the ancient and new traditions as functioning for two worlds, for two 'religions' that Rome embraces as a receptacle meant to contain heterogeneous substances that stratify therein, remaining irreconcilable.

This bilateral view is a profound error that completely distorts the nature, character, and purpose of the two traditions, considered as independent from the unitary axis that is the hidden name of Rome, to which they owe their existence, their development, and their achieving efficiency." The truly Roman element consists in the eternity of both, the revelation of the first through the second. The real, radical, dynamic, effective unity of Janus, the Lictorial Fasces, the Cross, in the integration of the Deus Vivens, which from these subsequently marble, bronze, and wooden symbols forms the resolving pattern of the New Man, of the Integral Man. Notice that the universality of Rome is expressed from the stone symbol of Janus to the wooden emblem upon which the realization of divine plenitude through man is accomplished, and in man alone, who once again becomes a child of God and redeems, rescues through the omnitude of being, his fall with the victory of the eternal over the ephemeral and the divine over the human. Thus, from stone to man, the redemptive unification is fulfilled, the resolution of appearances into the reality of life, the reduction of creative multiplicity to the unity of the Word, the triumph of Silence over Rhythms and Forms, the dissolution of cosmic powers into the primordial unity that asserts itself and negates itself in the absoluteness of the Ineffable.

The Cross is the unity of bifrontal Janus, the totality of ways and lives, the total radiance of the double-edged axe inserted among the twelve rods of the fasces, the radiation of the fire of Vesta, symbol of the eternity of the traditional deposit, the symbolic and real, that is, complete, demonstration of this

metaphysical truth that the whole is one only if the one is the whole in the real indeterminacy of apparent determination. The keys of Janus unlock the mystery of the crucial realization that occurs, on a human level, through the pattern of a dual movement that draws from the top and the base of the Cross towards the center, like a descent from the divine to the human and an ascent from the human to the divine, through the total expansion of being that occurs through the arms of the cross. This is expressed by saying that God becomes man only so that man becomes God: in the integral and definitive integration, the only real is God, as there is nothing that is not Him.

Thus, the first tradition is the necessary preparation for the second, just as the cosmic is the preparation for the hyperuranium, the visible for the invisible, the symbol of reality. All of this, in the sense that liberation is only possible for one who, ignorant of their freedom, is not free, and this freedom must conquer by slaying the slavery that obscures and veils it. In the hidden name of Rome is contained the secret of this liberating power, which, to be effectively realized, must rest upon cosmic and human appearance, resolving it into the divine reality alone. This is why Rome was initially square, corresponding to the number of the four letters that compose its name, according to the four directions of space expressed by the cruciform symbol. The total expansion of man corresponds to the fullness of God, to the human and cosmic base corresponds the divine pinnacle in the elevation of the cognitive pyramid that projects from earth through all its facets into the single point that is the comprehensive and sublimating vertex.

No elevation is possible without a human-cosmic base from which the liberating process is carried out, which is represented by this double equation that fully expresses the two perspectives, one from the human point of view, the other from the divine point of view: "One does not reach God except through man", "One does not realize God except in God". The apparent limitation of the one is the real limitlessness of the other. This is the seal of the inexpressible.

The two traditions converge towards a single goal, the integrative realization of God, which could be expressed in a simple way: the ancient tradition, with the radiant symbol of the Lictorial Fasces, raises man to the crucible plane through the completeness of human faculties and cosmic powers, where the divine ray is inserted, allowing for the integral realization of the New Man. This is symbolically alluded to by the transition from the taumata cross to the Latin cross, with the former potentially reduced schematically to the double-edged axe.

It is not possible to consider the two traditions as opposed, antagonistic, due to the collision and conflict that occurred between them when the second one emerged. This perspective is highly biased and essentially anti-traditional because the new form triumphs over the degeneration of the ancient form, and this apparent opposition is merely the restoration of its forgotten spirituality, developed, enhanced, and amplified. Their historical succession within a common framework, Rome, demonstrates the continuity of the tradition, which takes on different forms by a logical and natural law of expressing sacred truth. This must necessarily assume different determinations according to the infinite complexity

of its aspects and adaptation to the times and places where it manifests. There is an internal and external law of development that occurs parallelly in every tradition, corresponding to the viewpoint of truth itself and the expressive form it takes to be accessible to humans. The new tradition cannot be conceived without the ancient one, as the latter is its necessary premise. From its degeneration arises the need for a new form that reveals the hidden meaning of the first, seeming to be in contrast with it. There is thus no passage from what is improperly called "polytheism" to what is even more improperly designated as "monotheism", for there is one reality, God, and it is absurd to try to reduce it to a numerical expression. It would be better to say that during the decline of the first tradition, the cosmic was confused with the divine, and the deep meaning of symbols, especially that of Janus and the Lictorial Fasces, was forgotten. Doctrine detached from the cultic externals and gave rise to a hybrid, fictitious multiplicity, false and deceitful gods. The plastic sense of form, one of the essential characteristics of the "classical" antiquity, contributed to this rigidification of the primitive tradition, to a disorder contrary to all hierarchy within the traditional sciences, among which magic, above all, assumes a disproportionate importance compared to the smallness of its domain, which is purely external and contingent in relation to the metaphysical core, which is the foundation, the essential basis of sacred science. It must be considered that the conquest of the near East brought the Romans into contact with various traditional forms, the deep meaning of which they did not understand. They were influenced solely by external cultic practices introduced into Rome in a confused manner, producing a sort of idolatrous congestion that facilitated detachment from the great symbols of the ancient tradition. During the Augustan period, especially through Virgil, Horace, and Ovid, we witness the affirmation of traditional Romanity with a deeper penetration into its original expressions and an awareness of the new form that, by being integrated into the first, would strengthen and extend Rome's role in the world. A clear separation emerges between those who understand the doctrine and the passive followers of traditional externals, expressed by Vergil's "Procul, o procul este profani". Thus, a true traditional crisis unfolds in parallel with the external power of Rome growing, while a new flight of the eagle from East to West ensures the continuity of the sacred spirit with the emergence of the new tradition that subtly nurtures the ancient, revealing its secret inexhaustibility. A sort of eliminative stripping takes place that empties the temple of idols, breaks through the thickness of cosmic concretion, and places man in front of the problem of his origin and his destiny. This is the "novus ordo" and the return to the reign of Saturn: a true traditional rectification to uphold the sacred knowledge, the repository of truth, and to stem the profane invasion. The human-cosmic aberration into which the ancient tradition had fallen dissipates in the face of the position of spiritual intransigence that the new tradition assumes. What had become a cold concretion of power in the plastic vision of the deities returns to being a vestige of God, a visible trace, an appearance of the Ineffable that cannot be confused with or assimilated to it, but is only a shadow and hint of it. Man is of God only if he returns to being a child of God, restoring the "aetas aurea," the Edenic peace he gave up to be merely human, a denier of his true original nature. He is the bearer of that divine power that made him the king of creation.

This fundamental renewal of the tradition could not be achieved through a pure and simple return to the existing tradition, the cyclic expression of which had been fulfilled with the dominance of Romanity. The deeper symbols of this tradition had become hidden in the inaccessibility of the transformative knowledge, as the profane masses were engrossed in the sickly and illusory exterior. Hence, a new vibration was necessary to unveil the meaning of the entire process and negate what had become a true

cosmic dissipation, a decentralization of the productive power, the manifest inferiority of man in the face of the creative whole, of which he became a passive and false reflection. The poets, the few conscious of the truth, had to conceal it behind a dense web of symbols whose meaning was no longer perceived because myth, the symbolic formulation of divine transcendence, was understood in a plastic sense as the drama of creation in its polymorphic volatility, with the predominance of action over contemplation and vague sensitivity over the actualizing intellect.

Rome was opening to a new dawn, while the western sun of the ancient tradition flashed among the clouds, with fiery rays still revealing the august protective deities, now enshrouded by the encroaching evening. Under the guidance of Virgil, the symbols of ancient Rome regain their hidden meaning, but seemingly awaiting the revelation of the East that would realize them in the integrative totality of the Cross. The metaphysical amplitude of whose symbol reveals the hidden name of Rome, enclosed in the bifacial center of Janus claviger and protected by the bewitching power of the double-edged axe inserted among the twelve rods of the cosmic and solar structure, along which the Augustan theory of the Fasti unfolds. The Cross brings the Imperium back to the Regnum, and man to God, in the universality of the sublimating and radiant power along the verticality of being that comes into existence, and of existence that flows into the center of the empty heart, penetrated by the spirit of God.

The enigma of Janus's bidimensionality is fulfilled in the mystery of the cruciform tridimensionality, and the hidden name of Rome is inserted into the center, balancing the above and the below on the plane of expansive horizontality, a medianity that forms the base of two triangles, one ascending and the other descending, equal and symmetrical, but opposite with vertices pointing to the world and the "Overworld," poles of a single divine reality revealed only to the New Man, the Integral Man.

The apparent irreconcilability of contemplative and active life arises from the misunderstanding of the eternal function of Rome and the ignorance of its traditional unity. This unity does not consist, as many believe, in a subsequent superposition of attitudes and historical developments governed by an external law of events, which would reduce it to the brutal and insignificant reality of temporal succession. Instead, it consists in an illumination that reveals the various aspects of a single truth reflecting on the human plane, providing ample documentation for those who understand the value of the various transitions, demonstrating the participation of humans in the unfolding of the divine plan. The spirit of Rome, by separating the two domains of the eternal and the temporal into the two traditions, has always intended to reconcile them in a higher synthesis that is the very traditional unity. In this unity, they are two aspects that have hierarchically integrated so that active life, regulated by the law of symbolic correspondence expressed through rituals, is justified as an adherence to the truth even in the limitation of its development, which necessarily remains external and marginal.

Indeed, there would be conflict and irreconcilability if active life, as is the case in the modern world, were the sphere of the profane, and contemplative life coincided with the sacred. In such a case, all

error would be contained in the former and all truth in the latter, which would mean that the former denies what the latter affirms. In this way, the two spheres would constitute two distinct and divergent worlds that exclude each other due to the incompatibility of their destinies. However, if we consider, as Rome itself has done, active life as a vast staircase leading to the Temple, where contemplative life unfolds, it becomes clear that there is no opposition or conflict, but a single purpose, prepared by the former and fully realized by the latter. Now, if we call "Law" the general norm that traditionally regulates activity as preparation rather than opposition to the sacred, and "knowledge" the actualization of truth through active becoming rather than mere external achievement, it is evident that there can be no opposition between two domains that have absolutely different spheres of action but converge toward the same goal – adherence to the traditional unity. The Law excludes arbitrariness, which is the false consciousness of freedom. Indeed, such freedom can only exist in a superhuman order realized precisely through Knowledge, so that the apparent limitation of the Law becomes a necessary compression for a greater expansion that can occur in the realm of pure spirituality – that is, Realizing Knowledge. In this sense, the Law is a preparation for Knowledge because, by limiting arbitrariness that would distort human nature, dehumanize it, and lead it back to the brutality of instinct and sensation, it compels man to regain true freedom by returning to God in the spirit of God. This return is achieved through the knowledge of the totality of being, the sublimating and expansive fullness of its modes expressed precisely by the Cross. True existence of a traditional society is not possible without the Law that governs, binds, and limits active life, and without integrative Knowledge that is the norm for the development of contemplative life. As much as the Law constrains, it also liberates; the former sustains the dominion of the transient, so that it does not remain such but becomes the basis of liberation, while the latter opens the human prison, introduces man to the Kingdom of God, and raises him to the sphere of the "Overworld," where he can truly be free among the free and triumphant over death through the realization of eternal life.

Without the Law, man would be dead while alive because, left to his own arbitrariness, he would consume himself; the flesh would devour the spirit, and the profane would obstruct the sacred in a monstrous inversion, the most typical expression of bestial degradation with a return to the subhuman – that is, to an unnatural state, contrary to the rhythm of creative development. Those who dream of freedom, whether in an individualistic or collective sense, fall into the same aberration of considering what they call nature as an end in itself. This contradicts the absolute truth because what is born – and this means nature – is inevitably destined to perish. Thus, true reality lies in the eternal, in that which is beyond nature, in a sphere of original absoluteness, which we could call metaphysical in Greek terms.

Freedom in nature, that is, the absence of law, would constitute true death for man, depriving him of his true freedom, which is liberation from the transient and temporal, returning to the eternal. This is achieved through a purely spiritual conquest that can only be realized through knowledge. The temporal life of man must be considered as a veritable death, triumphed over only by transforming it into the condition of spiritual resurrection, which abolishes the limits of humanity and opens the door to integration through the divine universality of the Cross. However, since activity considered as an end in itself, as characterizing modern aberration, would preclude any possibility of contemplative order, it is

necessary that arbitrariness be curtailed by the authority of the Law, which, in this sense, precedes Knowledge and facilitates its attainment.

Obeying the Law is analogous to the preliminary and preparatory state of passivity, faith, which is necessary for knowledge. This guidance is offered through the countless traditional possibilities that require total acceptance, not just external adherence. The Law is the fixed norm placed upon the precariousness of the transient, which gains justification and motivation through its obligatory nature. It connects to the cosmic order that nothing can disrupt except for the miracle and the monster – two definitive demonstrations of the immateriality of the world when considered in its absolute reality. Human actions, which in themselves would be expressions of ignorance, are balanced and depersonalized by the norm that comparatively considers them in the totality of communal life, in terms of their ideal structure, rather than their individual, momentary, and contingent content.

The contrast between the impersonal norm and the strongly personal character of human actions is necessary and highly interesting. The legal sphere, in its exteriority, leaves the internal value of actions untouched, the real value that escapes human judgment. Consciousness is judged only by God, and no one can penetrate it except for Him. Note, however, that the Law does not have a positive character; it limits itself to not taking away but does not give, or at most, restores. It does not engage man in his spiritual aspect; it merely moderates the external aspect. Thus, in reality, obedience to it leaves our freedom, our spiritual freedom, completely intact. Obeying it is a kind of preliminary asceticism, indicating freedom and autonomy in the face of one's instincts and tendencies. Submitting to it, as in the case of Socrates, is an assertion of indifference to the temporal and human – a recognition of their insufficiency.

The Law is fulfilled in the world and for the world. Just as one cannot abstract from the world as long as one remains within it, participating centrally or marginally in active life, one cannot escape the norm without which it would have no meaning. There is only one equality among men: equality before the Law, which acknowledges what is due to man regardless of what he owes to God. These two domains are necessarily distinct because in one, man acts, while in the other, he contemplates. What has value as adherence in the former has value as realization in the latter. It can be said that the one who has obeyed the Law in this world becomes his own law in the other, as his becoming and destiny will be proportionate to the degree of realization of truth in God. Nothing else will be given to him except this, and all morality is thus entirely subordinated to knowledge. However, the impersonality of the Law that equates men is based on Justice, whose pragmatic efficiency is founded on the normal development of faculties according to each individual's natural determination. This highlights the deep necessity of castes in any truly traditional society. Justice and legitimate application of the norm cannot exist if the nature of men is distorted by neglecting their truly positive possibilities for development. "Suum cuique tribuere," in its profound sense, means allowing each person to conform to their own nature and benefit from the stream in which they were born, rich in elements of support and motives of redemption from all points of view. One who is born for active life cannot bend to contemplative life, and vice versa. The exceptions do not detract from the invariability of the norm.

The modern world's contamination of leveling and democracy, consisting of mass and individual aberrations, precludes any possibility of contemplative life. The suffocating action is felt more on those who, driven by the spasm of blind, illegal, and profane activity, can no longer realize even partially and imperfectly the only truth, the divine destiny of man.

The modern world fails the Roman Tradition, whose most important characteristic is the balance of contemplative and active life for the triumph of justice in the world and the law of God for eternity. In both ancient and new traditions united under the occult name of Rome, this requirement is fundamental: distinction between the two domains and mutual respect to exalt justice and truth, virtue and knowledge. The highest attributes of the first two castes, the Warriors and the Priests, lead to Dante's verse, "You were not made to live as brutes, but to follow virtue and knowledge." The duality cannot be realized without sacred knowledge. Through the emblematic power expressed by the Lictor's Fasci, hidden in the two-faced Janus, it guides towards the realization of divine fullness – the Cross.

In this, the mystery of the unity of being is realized in its entirety through the integral expansion of living actuality across all descending and salient degrees along the immobile vertical arm between heaven and earth. This is achieved by effectively integrating circularly expansive power in the abyss of divine infinity. The creature returns to the Creator, the child to the Father, the servant to the Lord, and establishes autonomy through radiant centrality with crucifixion, fixing receptive multiplicity on the stauros (Tavpòc), becoming creative unity in the immutability of the point from which the cyclic theory of worlds unfolds, with no breach of the unity of Divine being.

The central point is where the infernal and the celestial meet. Here, man receives the ultimate consecration, becoming a son of God through synchronous and harmonious descent and elevation. From the apex and base of the Cross, the ascent and descent converge in a central point when all ascending and descending degrees are exhausted and surpassed. In the sign of the Cross, the process of descent is especially indicated. This process supposes that man is already dead when the mystery of the Deus Vivens, the Living God, begins to descend and embed itself in the purified heart of man – in the center of being that coincides with the material and physiological center of life. Here, in the heart that represents absolute intellectuality devoid of any sentimental or emotional contamination, in its contemplative and realizing function, the return to God is accomplished, the restoration of the Edenic state that is the foundation of restoration and transfiguration.

It's the center where elevating and expansive forces expressed by the vertical and horizontal arms come into balance and completion. It represents the perfection of active conquest and the concentration of power. This power, by reducing everything to unity, expresses itself anew by radiating in all directions from unity without separating but remaining identical and immutable through the creative plurality of multiple existence. The Cross is the symbol of the highest conquest that man can ever achieve – the

conquest of ceasing to be merely human, abolishing all spatial and temporal limitations, no longer being a part, a fraction, an individual amidst an indefinite multiplicity of beings and things. Instead, it's about penetrating every state, every form of existence, living and being them without confusion, with a single common characteristic: being emanated from the same center, being nothing without Him, being Him – just as the One is the All and the All is the One. In this sense, the Cross is the ultimate symbol beyond which only the Divine Infinity remains. This Divine Infinity cannot be conformed, expressed, or symbolized because it transcends any representational fixation. It's beyond the ineffability of the Ineffable, beyond the Formless opposing the formal, beyond the divine opposing the human, beyond any sphere assuming a center and a circumference – in the invisibility of the point which can only be said to be everywhere and nowhere.

No human or divine science can know God except God Himself, absolutely. This truth is contained in all traditions and is the foundation of sacred wisdom – the integral transcendence of the Divine Being, designated by this expression "the inexpressible". Assertion and transcendence imply the certainty of this transcendence, dogmatically expressed because it is fully realized. It becomes superhumanly attainable through an effort that demands the death of man – the death of the world – for the return of man and the world to God. This is precisely the meaning of the symbol of the Cross and the Crucifixion.

From a human standpoint, conquering man is a parallel conquest to loss, a victory implying defeat, a life implying death, an assertion implying negation. But in reality, it's about removing the ignorance that separates the inseparable, considering what is non-existent as existent, affirming the reality of man and the world when there is only one reality – that of God, who, being the All, cannot be composed of parts because the part negates the Whole, while being a Whole that admits other wholes, though visibly absurd. If humans knew the truth and were not hindered by ignorance, there would be no need for a tradition to help them understand it. However, that would mean if humans were not humans and the world did not exist, only God would be – the truth alone – and there would be nothing to attain or conquer, which is the reality, but apparently, there is man and the world on one side and God on the other, in the same relationship as dream and wakefulness – realizing our dream only when we are awake.

The secret of Rome's power lies in the divine mystery where the force lies that opens the heavens and raises the Cross over Adam's body to elevate the Son of God, the New Man, the Ultimate Man, beyond whom only God is and nothing can express what is not Him.

There is no possible choice for the West beyond the Roman Tradition, which is unique in its two expressions. Even if one wished to attribute all spirituality to the second and external power to the first from a particular, relative standpoint, in which case we should speak of contemplative and active life respectively represented by these two traditional forms. However, Rome is the uniqueness of contemplative and active life in principle and in fact. It is the absolute foundation of the Roman Tradition, its reason for being, and everything must be subordinated to it. If any external development

hinders and opposes the spirituality that is not human but divine, nothing would remain of a truly traditional society of which the priestly caste represents the irreplaceable center. It is orienting and polar simultaneously, representing the absoluteness of the truths it holds and constitutes the inextinguishability of the tradition, the resistance against any disintegrating force, the deep element that allows the overcoming of every crisis, invisibly acting even through those who neglect it purposefully and in fact, even through those who oppose it and try to eliminate it.

Facts and individuals act because they are acted upon; otherwise, their historical and temporal significance would be derisory, brought back to a higher plane that is of divine order, which disposes positively and negatively, whatever matters, always according to the requirements of truth. The external history of Rome is more than significant in this regard, rich with events, crises, and transitions through which its tradition's destiny is fulfilled and the inexhaustible power is affirmed. Expressed in clearer and more suitable terms from a human standpoint, the problem is thus posed: there is a truth that the tradition asserts, of which it is merely a custodian because of divine order, and there are humans facing this truth who can accept and integrate it or distort it out of misunderstanding, or even attempt to eliminate and replace it with personal and profane aspirations. Events are the proof of this diversity of human attitudes towards the truth, meaning towards the tradition. They reflect their adherence to the divine and serve as lessons only when considered subordinate to the sacred and irreplaceable traditional heritage. They arise automatically as determined by this relationship between humans and the tradition they belong to. The thorny problem of human freedom, when placed on its true divine foundations, becomes very simple, as long as we want to understand that, on the plane of truth, the presentation is always two-sided in the relationships between the divine and the human, and we should not confuse the two planes by passing from one to the other and keeping them separate, otherwise everything becomes insoluble. Man acts and is acted upon: very few are those who act, those who have achieved through sacred knowledge an absolute autonomy, freedom; the others are acted upon and therefore are not free but perfectly responsible for not being so. We dissociate freedom and responsibility if we want to truly understand what each entails and the relationship between them. Freedom is the complete conquest of one's interiority, which is all exteriority no longer felt as such, meaning external, but as an accomplishing and integrated universality. The man who has achieved it is no longer a man because he has killed, transcended himself by surpassing his individuality and placing himself in the center of Being. Now, this surpassing of humanity, understanding by this term the common norm which is that of human imperfection, i.e., the limitation due to ignorance that prevents the knowledge of all possibilities of being from being integrated and lived determinatively and passively, is in reality the realization of the true man who, to distinguish him from the common one, we call the Integrated Man, the Universal Man. To fully understand this, we must grasp this absolute truth unanimously expressed by all traditions: the true norm is the perfect life, the life in God, the only life through which a person is truly human, in the Roman sense "Vir, virtute praeditus," and not the inferior, imperfect type which stands to the true human as the part stands to the whole, and the indivisible to the universality. Delving into these two terms, we see that an individual is a determination of being characterized by indivisibility and coexists with other determinations that equally possess the property of being indivisible. Thus, the totality of being would result in an indefinite number of individuals, or determinations that are indivisible. However, Being, being the entirety, total integrity, is at the same time unique. If it were to divide, it would become a complex of parts, a complex of beings, each closed within itself, forming a

unit. This would be absurd because when we say "being," we imply universality. This term etymologically and rigorously designates the "turning," the unfolding of the One into a totality of determinations that don't determine it, remaining itself undetermined and undeterminable through this determinative multiplicity.

This apparent and relative determination of indeterminateness creates a kind of incompatibility for human reason. It can't associate and coexist two contradictory concepts that exclude each other: "Being" and "beyond Being," "one" and "all," "determination" and "indetermination," "relativity" and "absoluteness."

Therefore, it's necessary to transcend the rational perspective, which faces the insolubility of these antinomies. If we call a being endowed with reason a human – understanding by this term the highest faculty one can employ – it's evident that as long as they remain human, limited to reason, they can pose the difficulty but not resolve it. By this, we mean that reason itself, although limited, raises problems it can't resolve but can't avoid considering. This is precisely the endpoint of philosophy – to arrive at problems that present themselves but can't be solved rationally and humanly. This discipline, when honestly conducted, avoiding more or less obscure verbosity and artificial constructions, is useful because after explaining what belongs to its precise limits, it guides to a domain where it, by its own strength, can't penetrate. This domain requires the use of faculties that are eminently superior. Beyond philosophy, which is a useful but not necessary vestibule, we have wisdom, which is the unitary, synthetic, intellectual vision – not purely rational – of truth. Finally, there is holiness, which is the integral realization of superior states, no longer just conceptualized but lived and internalized through a process of disindividualization of human faculties, leading to the universality of degrees and expansion of Being symbolized by the verticality and horizontality of the Cross.

If philosophy is the vestibule, wisdom is the threshold, and holiness is the Temple – this is precisely the relationship between the three degrees of certainty that, from a stage of pure rationality, through intellectual synthesis, culminate in the realization we could most appropriately call "life in God," attributing to this term a purely intellectual value. This is not as it is commonly understood, moral and mystical. These two terms, used so lightly by moderns either separately or often combined, give rise to confusion and a myriad of enormities that characterize the European mentality as it has deviated after the great traditional cycle of the Middle Ages. Ethics or morality cannot independently establish principles because they relate to a purely external domain, what we could call "lifestyle." Aesthetics, on the other hand, is a "way of life" and pertains to the sensitivity's reaction to the environmental exteriority. Therefore, Morality must seek principles elsewhere to conform to, implying a doctrine of truth provided by Knowledge. Without this, even the demand for morality can't be posited. One can't act morally without conforming to principles constituted in the realm of pure knowledge, just as one can't be certain that a path leads to a certain goal without preliminary knowledge of the reality of that goal, its necessity, and absoluteness. If reasoned differently, it falls into sophistry and speciousness, getting lost in that insidious marginality that isn't even philosophy, much less wisdom and holiness. The determination of truth, Knowledge, has absolute priority over any theoretical or practical development

and comprehensively conditions it. Thus, the dissociation between theoretical certainty and effective realization demonstrates the supremacy of impersonal truth and the inadequacy of man to make it lived, fully actualized. This often tragic failure to achieve, expressed by the well-known phrase "I see better things and approve, I follow worse things," refers to the symbol and reality of Purgatory. It is here that the progressive shedding of ignorance – that is, sin, as these two terms are synonymous – takes place, leading to the extraction of truth. It shifts from external, distant, and remote to internal, proximate, and present.

This can happen in life or after death. If it doesn't occur in the former case, it must inevitably happen in the latter. In a person's earthly stage, they must fulfill what they are destined for, and this constitutes freedom. Eternal sanctions follow depending on whether they fully, partially, or even reject the truth. Hence the tripartition of realms that are genuinely beyond the grave, as in life or post mortem they imply the death of man for the life of man in God. It's the fruition of the totality of being symbolized by the Cross. Placed in the precise terms of the Roman Tradition, man stands before the Cross as before the integral expression of his divine potentiality from which he cannot escape. He cannot flee because the path has been shown to him, and the example of what he is and what he must accomplish to return to the Principle without which nothing of what is exists has been offered to him. This offering remains present eternally through the transformative symbol. He must die if he wishes to be reborn, and this experience must occur in life to be autonomous, secure, and definitive. Otherwise, an inflexible law comes into play whereby the determination of further developments that follow the earthly stage takes place automatically in the three realms of concretionary precipitation, residual purification, and integral fruition. These correspond to Forms, Rhythms, and Silence, and analogously in humans, to the carnal, psychic, and spiritual.

However, while the post-mortem destination is definitive, in life, it becomes autonomous or decisive and leads to the holiness of life in God through the integration of Forms, Rhythms, and Silence into the central, expressive, and radiant universality of the Cross. The ethical value of the human person is dependent on this core of absolute truths, not on pseudo-principles that lack any traditional foundation. These pseudo-principles belong to the profane realm and not the sacred one. They are contrary to Roman universality symbolized by the august unity and inseparability of the two paths expressed by the double-edged axe within the Lictorian Bundle.

Ethics and aesthetics are only possible within and directly subordinate to a traditional truth. This truth is not subject to human instability but emanates from a revelation accorded to the Saints for their use and for bestowing its benefits upon others, each according to their capacities. The term "traditional" means exactly this: that which is eternally alive, remaining untouched through all human contingencies. It asserts itself through the ages due to the inexhaustibility of its content. It continues the global experience of all possibilities of human development, of all paths offered to humans to realize the Integral Man, eternal life, life in God.

The modern concept of "originality" applied to all the philosophical and aesthetic aberrations of the current European perversion is rejected as true impiety and absurdity. True originality exists only in sin and in the way to overcome it, that is, not external adherence, but the direct knowledge of traditional truth. This knowledge disindividualizes human faculties, leading them back to the true tone of creativity. Everything an individual or a mass accomplishes while remaining in such a state is nothing. It can't even be said to possess the essence of life because it is an anarchic and precarious delusion that leaves nothing behind except its unpleasant expressive aspect.

A person is genuinely human, that is, autonomous, only within tradition. Here they recognize, complete, fulfill, and perfect themselves. Here alone can they act according to the law and speak in the name of God. Here alone does their conduct, their morality, respond to the demands of truth – metarational, superhuman, absolute, transcendent. Here alone do they realize their power, hierarchically conquering the degree assigned to them for the harmonious totalization of divine expression.

For a person not wanting to be a slave to themselves and the world, there's no other possibility than traditional integration. It offers infinite modalities due to the sacred science, the foundation of tradition, which provides innumerable possibilities for development. Their totality is precisely expressed by the Cross. However, all these forms of divine integration are concrete, specific, legitimate – not vague and spurious, as commonly misunderstood by moderns under the label of "mysticism." In traditional language, this term indicates a special mode of divine realization through direct transmission, involving a sort of support, an adhesion of sensibility to the purely intellectual nature of truth. This produces a coribantic exaltation, leading to states that result in divine integration.

For moderns, however, "mysticism" designates anything vague, confused, hazy, sentimentally soft, in a mixture of elements taken without any criterion to form an artificial and disintegrated complex. This term is indiscriminately applied to all manifestations – from the artistic to the political – thereby completing the antitraditional framework in which Western activity unfolds. But this term is especially misapplied to the symbol of the Cross, which is infinitely graver, especially when associated with all the distortions of profane art that are raging in Europe after the Middle Ages. These contribute to the systematic disfigurement of eternal symbols of Romanity, with the exaltation of the human form at the expense of the original and divine truth.

The Cross is not just a symbol of renewal but of transfiguration. Base, vertex, center: ascent, descent, fixity: the circular expansion, the cyclic projection of worlds, radiant expressive universality, the squaring of the circle – the mystery of Incarnation – all occur in this crucial and decisive point. The one becomes two, the three becomes all. In this descending and ascending process, the horizontal expansion occurs synchronously with vertical sublimity. The crucial squaring integrates into circular rotation, realized by the perfect integration of the one-whole, that is, the actualizing universalization. "Stat Crux dum volvitur orbis" – the square is the human base, and the circle is the divine development that can only occur

through the Cross. Man does not go to God unless he becomes a son of God, irradiating himself in expansive fullness and unifying himself in ascension.

In reality, man disappears on the Cross because by it he returns to being a son of God – a victorious surpasser of human limitations. He becomes what is expressed by the term Integral Man, Universal Man. As the arbiter of his own power, he achieves totalization in the subsequent overcoming – not necessarily in a temporal sequence – of the degrees of Being. This is done through corresponding expansion, each of which occurs simultaneously with a defined circularity that centralizes all moments of divine expression. The extreme points are Earth and Heaven, through which the vertical axis of the Cross is fixed. By bearing the Cross, man bows and shows that his humanity yields before the immensity of the integral realization of Being. Raising it, he places himself before the development of expressive power. By erecting it, he dies and transmutes in a process that occurs simultaneously from base to apex to center. This takes place in the Heart, which has become the channel of universal life, pulsating from radiation to radiation with the rhythm of totality, from world to world, from sphere to sphere. This leads to the sanctification of Forms and Rhythms in Silence, where divine fullness flows into the abyss of ineffability.

5. THE FIRE OF VESTA

AND THE SECRET OF PERENNIAL TRANSFIGURATION

The deep traditional nucleus, the sacred deposit, is constituted within the Temple of Vesta by the six virgins who represent the cosmic totality, whose two elements, earth and fire, constitute the extremes, one of precipitation and the other of elevation. Yet, Vesta is both one and the other, as they are inseparable like the vertices of two opposed triangles designating two analogous worlds in inverse sense, in the same relationship as real being and its reflection in water, the latter being the upside-down image of the former. If one penetrates this last symbol, it is observed that the base from which two realities depart in opposite directions is unique – one authentic and genuine, the other reflected and fictitious, whose existence and duration are subordinate to the existence of the surface of the waters, which makes it subject to change and fluctuations that determine its deformations.

This relationship between heaven and earth is one of inverse analogy: what is below is also above, but in the inverse sense. Therefore, the necessity for man to ascend by inverting himself if he wishes to begin the rectification of his transient deformation represented by the terrestrial stage, passing through the general figure of the world to integrate the divine fullness. The symbol of this transfiguration is precisely the sacred fire guarded by the six Vestals. Unextinguishable fire, like the secret of traditional wisdom, preserved by those who are its custodians and who transmit it regularly to balance the world's dissipation, keeping the bond with the invisible alive, without which humanity would not exist. If this fire were to extinguish, if sacred knowledge were to depart from the world, it would crumble to ashes, just as the reflection automatically disappears when the real being from which it emanates no longer exists.

In this way, tradition and its deepest secrets constitute the raison d'être of terrestrial humanity because they safeguard that inviolate and inviolable sacred deposit from the profane.

This is entirely unknown to modern West as the tide of depth increasingly seeks to reduce the already small zone of what is sacred, invading all domains, defiling the thresholds of temples, and contaminating the sphere where the holy symbols and emblems of transfiguring power reside with life, art, and science. This is the consequence of the anti-traditional process that led to the end of the Middle Ages and which, in three successive waves aiming at the same goal but with varying forms and increasing scope – the Renaissance, the Reformation, the Revolution – has eroded the edifice of Romanity, striking at its very foundations, in Knowledge and Law, that is, in the spiritual and the temporal. The sacred fire of Vesta has been attempted to be extinguished by opposing the two converging traditions in Rome and interpreting them in a completely contrary sense to orthodoxy, for a tradition must be taken as it is, in its entirety, with its principles and the actual efficiency of its applications. The invocation of time and circumstances, which represent an external modification, is allowed to the extent that it doesn't impede the unfolding of tradition. The modern West has been anti-Roman and anti-traditional for centuries, even when invoking a return to Romanity, limiting itself to mere imitations and external references, as was the case with Humanism – a degenerative process involving the grafting of an anti-traditional mentality, like that of Latin, which, no longer being Roman or Catholic, had become a dead language. The so-called classicism has deformed the profound understanding of Romanity completely, embodying an unification of the two harmoniously integrated traditions constituting a sacred deposit, the fire of Vesta, which will remain alive and active as long as Rome lives eternally, despite the ignorance of its eternal symbol by the restless and tumultuous West.

Separating the two traditions and opposing them, thus fragmenting them, means condemning oneself to not understanding the real and profound power of Rome, which is not a historical, external, or contingent superposition of two traditional expressions, but the affirmation of their common principle, where the polarity of the two paths converges to the triumph of traditional unity. Classicism and Romanticism equally deny Rome, by preferring one of the two traditional poles. On one hand, it leads to a marble formalism devoid of spirituality and life, and on the other, it results in a disorderly impulse devoid of completeness and purpose. On one hand, ancient tradition is understood in its externality and limitation, and on the other, the new tradition, detached from its source, becomes an indefinite delirium and a vague aspiration. It is not understood why and how Rome could be the unique seat of two contrasting, antithetical traditions, if it did not possess the common principle of unification within itself, and if the two traditions did not flow into the same truth expressed in different forms, ultimately integrating within the completeness of the traditional cycle. The profane vision is limited to the spatial and temporal observation, detached from the spiritual reality, rendering it either nothing or even worse – a construction in which ultimately the same city would have been the seat of two types of civilization succeeding each other in time. Instead of investigating the profound nature of the traditional symbols, it is investigated externally, superficially, neglecting essential elements and focusing only on what depends on them and has no value without them. History, like all human sciences, is subject to the limitations of man, from which it derives – time and space, which are the patterns of illusory unreality. Such life can be defined, and this is the life considered in itself, detached from the source of permanent actuality, which

is the divine world. However, it becomes highly instructive when constantly referred to a higher reality that determines human development based on adherence to traditional truths.

Rome goes beyond the history of the West because it conditions it, being the unique power against which the assumed determinative freedom of men unfolds, who according to modern profane criteria, would be the creators, the makers of a historical process whose roots lie in the past and undergo so many infiltrations that it is utterly absurd to establish original centers where only currents have been formed through an underground work of invisible elements. One needs to merely observe that History is the domain of facts, that is, of externality, which is conditioned by interiority. Now, if we call the external aspect "Forms" and the internal aspect "Rhythms," it can be said that Rhythms determine Forms, or that the hidden world determines the manifest world in a purely relative existence that resolves in the integrity of Silence. This last is the sphere of true power, and only those who relate to it become participants because they act in obedience to a providential law of development that has nothing human, selfish, or individual about it. It doesn't refer to ethical-political considerations independent of divine truth, which are therefore fallacious, but rather in the domain of facts, it demonstrates divine evidence. We mean to say that only the sovereignty of the spirit, which is the spirit of God and not culture or intelligence – which are purely human values and often even anti-traditional – legitimizes every external conquest and every awareness of one's autonomy. It's not History that survives man, for it perishes with him, being part of the human mirage. Rather, it's only the spirit of God that survives, as it has never ceased to exist due to its absolute originality, symbolized by the unextinguished fire of Vesta. By this, neither history nor life is denied, nor is a distinctly ascetic and pessimistic position taken, which would be contrary to the spirit of Rome itself. This would mean misunderstanding the traditional truths that constitute the only inalienable heritage of humankind. We say that history and life hold the value of a shadow of a higher truth, which is and doesn't become, creates and is not created, productive and is not produced, and its absoluteness transcends temporal contingency and spatial pluralism fluctuations. Detached from this truth, history and life are nothing; they're neither justified nor explained because they have their own inherent limitations that persist even if they're extended into a misty infinity to expand their dominion and legitimize their value. Divine infinity must encompass everything to truly be what it is, yet every moment, every part, taken in isolation, is nothing, because if the whole is everything, there is no fractionalization, except apparent, and individuality is illusory, just as dreams are in a waking state, though the visions within them often closely connect and sometimes shade the reality of existence.

The images used by all traditions to capture the value of this apparent duality between the contingent and the necessary, the transient and the eternal, the human and the divine, stand in place of a demonstration that cannot be made. This is because the scope of this truth is metarational. On the other hand, symbolic language, which is the expression of tradition par excellence, permits, if properly interpreted at its highest level – the metaphysical level – to approach the threshold of the mystery, beyond which realization proceeds through degrees or integrative spheres. Reason alone, even if guided by revelation, falls far short of this threshold and must halt in the face of incomprehensibility arising from dualistic opposition it cannot resolve. Any attempt to do so in this realm would inevitably fail. Moreover, if it placed too much trust in the means at its disposal and claimed the right to reach the

truth on its own, it would become anti-traditional, falling into rebellion, which, regardless of other considerations, would be a negation of truth, a profane uprising against the sacred – in short, heresy, heterodoxy. The modern mentality and sensibility, dull, petrified, and aggressive, represent what is farthest from tradition, which demands the rejection of all individualistic limitations, permeable to truth, cessation of prejudices that especially abound in those who believe and boast of being free of them, claiming an originality that exists only in the realm of expressive hysteria. No era is as full of thickening and monstrosities constructed on the sole foundation of anti-traditional debris. This is the era of the composite, of the heterogeneous, where rhetoric and sentiment, mechanistic schematism and spiritual poverty alternate with the volatility of intermittent and artificial flashes, so far from the fire of Vesta guarded by the Vestals in the sacred penetrale – the unextinguished, unchanging repository of Rome's sacred tradition. Only a return to Romanity can revive this spirit, smothering the anti-traditional urge that roars within individuals and masses through countless and melancholic expressions of modern aberration. Dare to return to traditional simplicity, to integral Romanity, with an unrelenting, profound effort that, stemming from the sphere of the essential spirit, represents the absolute requirement. This must radiate out with a dual motion of integrating every orthodox element and expelling useless and harmful debris. This endeavor, in the current disarray of Europe, is immense and must be carried out from the inside out, not vice versa, to be lasting and fruitful in results. It requires a new orientation that is nothing other than a return to the ancient, constant, and eternal norm of Rome. The traditional reconstruction must hold universal value as it is undertaken under the sign of Rome. It should proceed slowly, in depth, reviving sacred wisdom, closing the Temple to the profane, reestablishing the traditional society in the hierarchy of castes that is in accordance with nature and truth.

Only in this way can the contemplative and active life coexist and not only avoid obstructing each other but also mutually supporting each other. This is because the Priests and the Warriors constitute the foundation, legitimacy, and guarantee of a complete traditional order. The Priests are the key-bearers, the Warriors are the standard-bearers of power in the dual sphere of contemplation and action. It's not possible for the West to find its unity without the Roman Tradition. This tradition represents the most integrative fusion of the two orders that Europe cannot replace or reduce to a single one, which might be achievable in the East, where only one caste, that of the Priests, holds all power and secures the strictest orthodoxy.

The return of the West to traditional unity is subordinate to the rectification of the spiritual and the temporal aspects, excluding from the first two castes all those who are not naturally destined for them, based on unmistakable attributes.

The balance, symbolized by the Lictor's Fasci, in the completeness of the annual cycle represented by the twelve rods, whose total (1 + 2) yields the trinitarian number, demands the reconstruction of traditional unity through the reintegration of spiritual authority and temporal power, separated in their domains, yet in agreement in the preservation of Universal Romanity.

The West cannot otherwise regain stable and lasting order without disintegrating the hostile forces that have been trying for centuries to destroy the two traditions unified under the hidden name of Rome. These forces aim to erase its universal function, which is the secret of its power and the mystery of its destiny.

The fire of Vesta lies underground in the Temple, where it is kept alive by the breath of the Vestals, eternally nourishing its flame. This flame perpetually burns through the Sages, Saints, and Ascetics who have transfigured the world within themselves, redeeming it from barbarism and keeping it aligned with the spirit of immortal Rome.

However, the Temple is distant and lofty in this weak, brutal era, unconscious of the divine. Thus, it's an immense and almost heroic task to make the fire of Vesta shine before the world and keep it alive in the Temple under the guardianship of the six Vestals. This will repair the systematic devastation that has taken place in Europe since the end of the Middle Ages.

This renewal would prevent the catastrophe of the West, halting its fearful decline caused by the individualistic-democratic perversion that aims to replace the true freedom of a person faithful to the spirit of God with the unproductive explosion of slavery arising from forgetting and misunderstanding the great symbols of the Roman Tradition.

The fire of Vesta has never gone out. Otherwise, the entire West would have perished because nothing can save humanity once it severs all real and effective connections with the divine. It burns unfathomably in the hidden Temple where no profane gaze could penetrate. The entire Europe owes its life and the prolongation of its agony to it.

From this hidden fire, sparks are born that fuel crises and periodically reawaken the need for a return to Romanity through various events that weave the history of European nations genetically, internally, not just on the very limited plane of the contingency of facts and individuals.

If the West wholly returns to the traditional orientation, embracing the pure spiritual values of Romanity, the fire of Vesta will once again become the inexhaustible source of new developments in the traditional spirit. Otherwise, if it extinguishes forever, it will determine the definitive collapse of the West and the setting of the great light of Rome, the mediator between the transient and the eternal, the human and the divine, the world and the beyond. The term "tradition" can be misunderstood by modern individuals who indiscriminately apply it to everything that is external and superstructural, and from which they strive to escape through a principle of spontaneity that practically manifests as a revolt. This opposition to traditional "statics" is what is improperly defined as "dynamism," which is nothing

more than groping in the darkness of human and cosmic illusion, whether it arises from the individual or the masses.

If the term "dynamic" is traced back to its precise etymology, it refers rather to the core of traditional truths. These truths are expressed in a static form because they are eternal. This static formulation implies an infinite development of integrations, representing a fervor within being itself, a becoming within the center of original immutability. Traditional "fixity" implies precisely the inexhaustibility of applications since divine truth is a point toward which infinite paths converge due to its universal character that implies the totality of attainments.

If the Temple of Vesta represents traditional fixity, then the fire that flames within it in multiple spirals of light signifies active, dynamic integration that each of us should accomplish in our purified hearts. This process aligns with the rhythm of eternal creativity. This fire represents what could be termed traditional dynamism—the effective work that humans must undertake to realize seemingly static and monotonous formulas expressed by the comprehensive tradition.

Tradition applies to everyone indiscriminately, so it must assume a formulation devoid of any personal character. However, each individual must assimilate the formula on their own, awaken it with inner fire, and transform it into a vehicle of transfiguration—a progressive enlightenment that rises from the human sphere to the divine sphere to restore humanity to its true destination, which is heaven.

In expressing this, we place ourselves at the point of human life, which is that of imperfection. The necessity of tradition only exists when one returns to the relativity of the human stage. This stage represents a degree in the integrative realization of being, which is the totality. All traditions shed light on this stage's true nature. However, for centuries, Europe has distorted its value by simultaneously ascribing to it what it lacks and taking away what it has. The scientific mentality, in particular, has created this inversion of values with the myth of "nature," "phenomenon," "experience," and "power."

By striving to eliminate the need for God, attributes have been shifted from the divine realm to the human realm. This has led to an entanglement of insoluble contradictions, as man and nature exist in the same relationship as the dreamer and the dream. The former is the cause and condition of the latter. Both are produced by ignorance, which, once dissolved, leaves behind only the reality of God.

While science, philosophy, and art—within the Western, profane sense—tend to thicken the veils of this dream, removing from man the only legitimate aspiration, which is the return to God, tradition explains and organizes this dream with a view to "awakening." Through the necessary fallacy of mirage, it hints at the true light of truth in every unfolding of the illusion of existence. Where man passes by, sensing nothing, tradition punctuates, fixes, and establishes the recalls of human and cosmic dreams. These

recalls are symbols that can be seen as the milestones of truth amid the instability of the phantoms that appear and disappear on the path of existence.

The transitory nature of life, through tradition, becomes the positive foundation for the conquest of the Beyond. This allows humanity to truly rise above its contingency and realize the divine, provided that ignorance resolves into wisdom and is guided by the profound language of sacred symbols. These symbols lead to the threshold of the true and only mystery—the dissolution of man into God, the resolution of the square into the circle.

As seen, what tradition offers is enormous compared to the sterile bargaining of science, philosophy, and art, which construct within the dream without escaping it, even though they also present the vanity of a search and an impulse that are inevitably unproductive due to the limitations of the sphere in which they operate. The affirmation of the relativity of science, evident to anyone with simple common sense, indicates its absolutely provisional and hypothetical nature for each individual. This is further confirmed by the practical value of its applications, which only encompass the extremely limited world of phenomena, also erroneously considered in their superficial appearance.

Similarly, every philosophy stops short before extreme formulations that serve as bridges it cannot cross. It is precisely where philosophical inquiry ends that true inquiry begins—the metaphysical and transcendent kind that is the monopoly of sacred science upon which tradition rests.

Regarding art, perhaps it conceals its insufficiency less than the preceding disciplines because its vague and confused intuition, though often felt as a sullen upheaval, senses the precariousness of its realm of development. In the purest artists, there are resonances and shadows of deeper truths perceived through the mirage of Forms. Tradition is simply the science of truth in all the complexity of its developments, which correspond to the totality of human possibilities that it directs according to a unified orientation through stages of realization and integrative planes. The central core of tradition is the perpetual transfiguration, symbolized in the Roman Tradition by the fire of Vesta. The sacred nature of the Vestals, their inviolability within the profane world, their dependence on the Pontifex Maximus—all of these aspects should give even the most superficial observers pause. Such observers often misinterpret the metaphysical and divine foundations of Romanity, viewing them as mere artistic development motifs rather than centers of wisdom.

The fire, being the fourth element and the noblest of all, tends upward. It also symbolizes overcoming, ascent, and return to an original state of perfection, emblematic of the sky. Simultaneously, it presents itself in the aspects of warmth and flame, concentrative expansion and light. Practically, these aspects require a restricted and confined vessel—the hearth or the altar. There is combustion, and both warmth and flame derive from this combustion, which is the principle of transfiguration, in the absolute

etymological sense—a passage through the figure, which is the creative plasma where the fiery potency is fixed without duplicating or exhausting itself.

This transfiguration is both death of the consumed elements and life of the warmth of the flame generated from them, assuming the form of light and the substance of fire. This fire rises within the schema of an igneous triangle, with the vertex being a fluctuating point depending on the direction of the flame, while the base is the hearth itself—the vessel where combustion is produced. Destruction is simultaneous with the release of warmth and flame. Therefore, if we label what is destroyed as human and what emerges from this destruction as divine, and if we consider that the place of transfiguration in humans should indeed be the center of life—the heart—this is precisely the vessel where the mystery of transhumanization occurs. It is a fiery vortex that traverses all being from degree to degree, transforming human darkness into divine light. This vortex represents the most supreme liberation that comprehensively encapsulates the eternity of the divine cycle within the transfigurative unity.

Just as fire, in its multiple applications, especially that of the domestic hearth, has been marginalized in modern civilization, its profound significance has also ceased to function as a revealer in the traditional sense. It used to symbolize the buried power within man that must be awakened and kept alive through vigilant care to achieve the miracle of transfiguration. This is accomplished through the combustion of internal elements and their transformation into the reality of light and flame—light that dispels the darkness of ignorance and flame that brings about rebirth, without which no conquest holds value within the realm of cosmic and human illusion.

The fire of Vesta is the symbol of the mystery of transfiguration in which the dream, the illusion of existence, becomes the reality of divine life. And man, casting off the deceptive guise, dons, through the fullness of meaning, the robe of light, reverting to what he has never ceased to be except through the operation of ignorance—God's child in the sole and supreme truth of the Lord.

Part Four

The Falsification of Europe and the World

1. **THE HUMAN PREJUDICE**

The return to the traditional and universal spirit of Rome in the current Western context implies an enormous process of construction that must be necessarily preceded by a "pars destruens," which we will call the Roman crisis, giving the first term the comprehensive and complete meaning of the Greek verb from which it derives – that is, "judgment," "discernment," "condemnation," "struggle."

This crisis encompasses the examination of all the pseudo-values of the modern world that constitute the anti-traditional forces opposing the falsification of Europe and the world, aiming to restore the traditional norm, which is the supreme purpose of Romanity. But the examination of these prejudices implies their condemnation and the necessity of a vast frontal, global, and progressive action aimed at uprooting them to restore the necessary equilibrium for the integrative process of Romanity and the definitive reconstitution of the great traditional values. We will briefly examine them here, providing an outline of further developments that would exceed the precise limits of this discussion.

We designate by the term "human prejudice" the progressive defiguration that has occurred in modern Europe regarding man in his living integrity, his value, importance, and thus his destiny.

This prejudice has been forming with the disappearance of traditional values, which served as a solid foundation justifying every reality within the precise limits in which it should be considered.

We immediately declare that man, in his "living integrity," and we emphasize this expression, the importance of which will become clear from what has been said and is being said, is infinitely more and infinitely less than what modern thinkers assume.

For several centuries, Europe has arrived at this strange outcome: it has turned man into a corpse, intercepting all the highest possibilities of development in the superhuman and divine field traditionally expressed by Dante:

"Have you not noticed that we are worms, born to form the angelic butterfly?"

In these two lines, man is considered as nothing that is everything, provided that he has consciousness, and what will be affirmed positively from the divine standpoint will be negatively denied from the human perspective, as a resolution scheme that is simultaneously the process of emergence. Man must necessarily negate, by transcending, what is human and earthly in him to open the passage to all those immense possibilities of development that constitute the divine plane, the divine sphere, the one and only reality, as it is beyond space and time, which are the limits of the perishable and transient. In other words, the earthly stage is of utmost importance for man, as it represents the fulcrum of the divine lever capable of lifting him to the highest degrees of realizative power. This perspective is universally emphasized by all traditions, whose task consists precisely in establishing this necessity, or rather, in turning this necessity into a necessity, by offering all the possibilities of development ranging from faith – an indispensable foundation – to not merely theoretical but active, realizative, conquering knowledge.

THE HUMAN PREJUDICE

The truly anti-traditional, anti-Roman disintegrating work of Europe for centuries consists in the progressive reduction of these possibilities of a divine order that constitute the only human greatness, systematically opposing the true spiritual values expressed by sacred symbols, examples, and writings of those who, like Dante, have delineated the degrees of realizative ascension within the unified sense of tradition under the name of Rome. Man has thus been successively stripped, deprived of all his most legitimate aspirations, of his true power, and this destructive process runs parallel to an entire bastard construction of pseudo-values meant to counterbalance the progressive mortification of the occluded centers of light through the leveling presumption. The anti-traditional deviation marked the end of the recognition of Romanness in its universal function and the spiritual obscuration that characterizes modern Europe. The two traditions unified in Rome, rendered inseparable by the very existence of Romanness as an absolute norm extending to all fields of human activity, both contemplative and active, were illegitimately and violently separated and opposed. This monstrous and unnatural contention gave rise to the demands of modern perversion.

Only in Rome will man rediscover his unity of divine impulse that encompasses both the contemplative and active spheres in a balance of perfect adherence to supernatural truth, without which nothing legitimate or real is possible – in accordance with Law and Knowledge, and in a higher synthesis, which is the supreme totalization: the law of knowledge, that is, love. Any activity separated from this end is delirium, anti-tradition, anti-Romanity, and is condemned to increase the accumulation of debris amidst which current humanity struggles, where man is his own law, and the range of his conquest doesn't extend beyond the surface of the illusion that envelops him. We use the term "surface" because while, according to the traditional axis, the world should be the very place of liberation if placed in its true reality, which is dependence on the Supreme Principle and the shadow of God's light that conceals its brilliance and protects its impenetrability, for modern thinkers, it has become an arena of phantoms, where their developments are wrongly fixed, a table of replaceable values with monotonously recurring labels. Hence arises an unnatural process of man's evasion, as he flees from himself to dissipate into the illusion of exteriority, considered a true reality – an actual plurality, a heterogeneity unfolding in time and space, an indefinite kaleidoscopic phenomenality, the very impermanence of which should give pause to even the most naive, leading them to reconsider the whole in interiority, which is the bedrock of normative recomposition.

Modern man shies away from contemplation because he fears the truth, and he alienates himself, dissipates himself, gets lost in a form of action that, no longer being guided by true spiritual principles, that is, by universal and therefore traditional order, is unnatural, unfruitful, and contrary to the spirit of Romanness. Action must be subordinate to contemplation, just as application is subordinate to the norm that justifies it. This is the foundation of integral Fascism, that is, the plenary restoration of Romanness understood as a common principle and unifying power of the two traditions brought back to their precise destination. True contemplation means realization, actualization of the divine, interiorization of human and cosmic experience, reintegration of true power, and thus justification of life and legitimation of action. As long as man remains an individual or a mass – which is the same, since the latter is a fictitious heterogeneity of individuals – he cannot attain that degree of universality that is the index of true power and true conquest. As long as man confuses "psychicity" with "spirituality," he

remains fatally tied to his fallacious relativity, to which he can attribute all the loftiest and most inappropriate designations without changing its true nature. Man truly becomes conscious of himself when he gains consciousness of God in a realization of power whose degrees are indicated by the gleam of the double-headed axe inserted in the Fascio Littorio, beneath whose shadow, within the axis of Janus' bifaced figure, hides the hidden name of Rome. For him to truly be a man, that is, to realize all the truth of his divine origin, he must be Roman, that is, universal. These expressions must be understood in an absolute sense, not as literary statements or rhetorical amplifications, but as truths that are even more valid, the higher they have become and the more inaccessible due to the tearful state of degeneration that humanity has reached today. This severe observation does not intend to lead into a pessimistic exaggeration whose conclusion would be the unattainability of the norm and the inevitability of a total catastrophe. On the contrary, we affirm that resurrection is possible, that the return to traditional norm is achievable, that man, precisely because he is conscious of his fall and aberration, can more easily find the path to reestablish the position of ascension, making his very abjection the motive, place, and fulcrum of his ascent. If the situation is terrible, it is neither nor can be considered hopeless; it suffices to formulate the need for a new order, and this need emerges like a restorative hurricane, causing the path of conquest to appear before purified and strengthened eyes, under the admonitory vision of the ancient symbols of Rome eternally rising on the spires of Septimontium.

The restoration we envision is truly an immense thing – the reintegration of Romanness, the unification of the two traditions – no longer seen as a mere demand, but as a reality, a fertile actuality of infinite developments, a renewing of the world, a grand event that would grant the entire humanity the utmost privileges, the highest conquest, the reestablishment of Pax Romana, through the fascification of Europe and the world in an equilibrium of power and justice never before achieved. We believe in this possibility because it is not necessary for everyone to realize the need for traditional return as an indispensable condition for new development; it suffices that a few believe, want, and act, guided by the spirit of God, which is the very force of Rome.

Man must rise to this unextinguishable light that shines high over the destinies of the world, lest the collapse of the Holy City provoke the catastrophe of Europe and the world, for salvation is only found in Rome, only in Rome lies the legitimacy of a constructive, unifying effort, capable of making all great peoples one nation, and the entire earth the place of man's transfiguration and God's temple. Against the skepticism that is the sentimental illness of the moderns, we oppose not just faith, but the Fascist certainty of the restoration of Regnum and Imperium into a new power that draws its strength from the ancient to temper the double-headed axe in the eternal fire of Vesta, and to shake it in a new schema of glory on Janus' temple, in the invisible center of the sacred name, from which the arms of the Cross extend.

Nothing can or should resist this power that comes from God and returns to God, that arises from the Temple and returns to the Temple, that springs forth from Rome and returns to Rome, that saves the divine sign within man, restores him to his destiny, makes him arbiter and master of himself in the name of He who is truly and solely the Lord of the heavens and the earth, of all worlds that were, that are, and

that will be. The human prejudice cannot continue without dragging down the total ruin of the world. It is necessary, therefore, that man loses consciousness of what is not, to gain the consciousness of what truly is. By renouncing the dust – in the absolute sense of the term – he will hold onto the gold whose light renews contemplative interiority, tempering the norms of action within the limits of traditional freedom, understood as respect for Knowledge and obedience to Law, in the inseparable unity of Rome's sign.

In short, traditional values must regain their efficiency, become active and productive, not fossilized and dead. Against the democratic leveling that confines man to man and denies him any possibility of true power, we oppose traditional qualification that breaks down the barriers of false humanity, leads every being back to his true destiny, makes the earth the very place of liberation, not a prison, a constraint, a participation. Traditional truths, which in their supreme synthesis can be formulated as the "sole reality of God," dispel the "human prejudice," the belief that man is only what appears and not what he truly is when he surpasses himself. Tradition insists on the divine and makes the human a ladder to the divine, whereas profane knowledge insists on the human, exalts it, relegates the divine to a vague and sterile mist, preventing man from any transcendence and conquest.

Man, on the other hand, must conquer himself to conquer, master himself to master, die to be reborn. Whoever wishes to triumph over the world must triumph over death and make it the reason for resurrection, guiding him from sphere to sphere at the threshold of the ineffable, from which he descends to dissipate the darkness of the earth, transfiguring all of creation within himself and becoming its prince and ruler.

To the small, fragmented man, to the asserter of illegitimate power, we oppose the Roman Man, the Universal Man who, with the virtue of his knowledge, finds the vehicle of truth within the death of error, in his integrity permeated only by the light of wisdom, the divine Veltro who, wielding the emblem of power, will dissipate the darkness of ignorance, uprooting it everywhere, and will reestablish the empire and kingdom of Rome on earth for the new dignification of man in the name of God.

2. **The Moral Prejudice**

One of the most notable aberrations of the modern era is the illegitimate and arbitrarily granted importance to morality, which is considered autonomous and uncompromising, even though it is absolutely derived, applied, and modifiable without the determination of its elements occurring in relation to higher principles understood within the sphere of pure knowledge. This phenomenon of deviation, the elephantiasis of Morality, is directly related to the reduction of knowledge: the more knowledge is considered relative and incapable of surpassing the rational sphere, the more Morality tends to assume a position and function of priority with a purpose that absolutely goes beyond the scope to which it should strictly adhere.

This anomaly is due to two main reasons: first, the superficial interpretation of traditional elements, which instead of being understood in their metaphysical universality, the revelatory sphere of pure transcendence, are reduced to human scale, constituting a sort of normative complex that directs active life. It is not a matter of degeneration within the tradition itself; instead, it is a progressive misunderstanding of the profound truths it contains. Since these truths largely refer to contemplative life, and as the domain of contemplation has increasingly diminished in the modern world while that of active life has grown disproportionately, it is natural for the transcendent to be neglected. It is interpreted illegitimately to be applicable as a rule of conduct and ethical determination. The importance of this deformation of traditional principles is easily understood considering that these principles are universal in character, and they apply hierarchically, not arbitrarily, to ever-decreasing spheres, but with a unique center, which is an absolute convergence point. When these principles are limited, their raison d'être is falsified by the restrictive application to one of the lower circles, resulting in a partial, incomprehensive vision of their infinite fecundity. This damages the traditional unity, without which they could not exist.

This is not a denial of morality but rather an opposition to "ethical exclusivism," which seeks to subordinate what belongs primarily to Knowledge, which is pure metaphysical transcendence, to Ethics, as the word "morality" itself implies, whether derived from Latin or Greek. This misunderstanding is primarily due to the difficulty of traditional principles. It is much easier to interpret them in ethical or metaphysical terms, but such an application lacks any foundation. Removing the metaphysical determination from a principle, which encompasses the sphere of pure transcendence, renders its adaptation to a lower level devoid of legitimacy, resulting in a vague, inconsistent formulation without stability or efficiency.

In contrast, traditional principles have a kind of totalitarian function that encompasses all possibilities of human and superhuman development, hierarchically arranged from superior to inferior. The higher determines the lower, and if this order is reversed, chaos and aberration ensue.

This inversion leads to the misunderstanding of Roman Tradition in its second form, even by those who should be its primary and authoritative interpreters. It's easy to understand the mutilation of a truth essentially metaphysical when it is confined to the moral sphere, which cannot exist independently from what determines it—knowledge. This leads to a veritable heterodoxy within orthodoxy, a pernicious deviation of the entire traditional axis, an inversion of the hierarchical disposition of principles and values, an ignorance of metaphysical foundations without which a tradition becomes mere dead letter.
The Exaggerated Importance of Morality

The exaggerated importance given to Morality is founded on the preeminence accorded to sentiment over intellect. This is the strongest reason for the traditional impoverishment to which Europe has been

subject since the beginning of the modern world. It's due to the progressive reduction of the horizon of superhuman possibilities of man, emphasizing only the limited human sphere of moral development. In this, we have maintained considerations of a general nature to allow everyone to make the appropriate applications. But it might not be inappropriate to show through an example how the deformation of a traditional principle occurs when the moral sense is substituted for the metaphysical one.

Take one of the Beatitudes: "Blessed are the pure in heart." Here, "heart" doesn't refer to the seat of feelings but to the intellectual center of being. To be truly so, it must be emptied of all impurities to become a pure receptacle of light. The purity of the heart is the foundation for the realization of higher states, implying the death of human aspects within humans, awakening the divine seed within the center of life. This allows total irradiation, encompassing the entire being and leading to the highest of conquests, the integration of divine plenitude symbolized by the Cross. This purification involves a complex process of "denudation," resolving the occluding sentimental layers to achieve intellectual purity through a veritable baptism by fire and combustion of impurities, restoring the original purity of the heart. This leads to the Edenic state, the beginning of the ascent to higher states, symbolized by celestial spheres. This is the metaphysical application of the sixth Beatitude, and the expression used alludes not to theoretical knowledge but to actual, real, operative, and creative realization. Transmutation is infinitely more certain than all modern fantasies that only see in humans their lowest and thus least real aspect.

If this Beatitude is solely applied to the moral sphere, its meaning is lost. Because who or what determines the degree of purity? What does moral purity mean if metaphysical purity isn't understood? How can moral purity be determined if metaphysical determination isn't understood? Since being morally pure just for the sake of purity means nothing if the reasons and purposes behind it are unknown. Moral application is impossible without understanding the metaphysical importance of the principle, which must be interpreted actively, not merely theorized.

It's worth clarifying what is meant by traditional knowledge: knowledge is becoming what is known, actively realizing and penetrating what is being known, not merely external consideration as in ordinary thought. Knowledge is therefore a creative activity in the absolute sense of the term, not figuratively as moderns often use it. It's an active, real process through which a person is what they think integrally, but they are so in the absolute reality of being, not merely in the realm of thought. In other words, Knowledge breaks the barriers of visible phenomenality, reaching into the center of existence, the center of being, and the principle of life in God. If knowing is realizing, what other activity can legitimately stand beside this, the supreme activity of spirit within spirit?

What could Morality add to such an end? How could someone who is metaphysically pure not be morally pure, when metaphysical purity means living life in God? If knowing is living the truth beyond which there is nothing, it is simultaneously the Supreme Good, only because it's the truth, not due to any new attribute that would enrich it with a new quality. If there's a conflict between Knowledge and

Morality, it should always be resolved in favor of the former. Then, Morality becomes a secondary norm subordinated to metaphysical values, which depend on nothing other than the truth with which they unite.

The Prejudice of Morality - Part 2

The second reason depends on the modern error of separating human thought from Revelation, without which it is practically non-existent. Every conclusion reached in this manner runs into the impossibility of reason to transcend its boundaries on one side, and on the other, the presence of a mystery whose key isn't possessed. This key, as previously mentioned, lies solely in the hands of the clavigers, the custodians of Sacred Science. From this inadequacy arises the elephantiasis of Ethics, which becomes a circus for illegitimate substitutions, constructions contrary to traditional principles. If everything followed the path of truth, this wouldn't happen.

Morality is turned into a kind of absoluteness realized through practical activity stripped down to an obsession with a skeletal normative principle. This is the automatic retribution for everything real and positive that the tradition offers. Reason alone can't be considered an absolute reference point, neither in contemplative nor in active spheres. It is human, solely human, and can't reach the truth, which is divine, solely divine. Its precise function is to guide to the threshold of the Temple where the mystery of transformative knowledge is performed.

The prejudice of morality, much like human prejudice, has two antithetical facets that hold the same value and are indicative of the same morbid state. Just as in contemporary humans, the human is exalted while the divine is neglected or denied, so the proponents of Morality face opposition from immorality and amorality that belittle and negate it. Modern philosophical literature is rich in these exalting forms, which complete each other in their respective ignorance of that which they favor or oppose. Morality occupies a necessary yet modest place in the totality of human development. It's equally wrong to amplify it or deny it, both extreme positions deviate from hierarchical balance, without which no system of values is possible.

In this regard, it can be said that Morality assumes importance proportionate to Knowledge. This is why those without the latter inflate Morality into a hollow bubble, while those who deny it, unable to substitute anything, become overly systematically hostile to be sincere.

Those who possess Knowledge implicitly possess Morality. If there appears to be an apparent conflict, it signifies that Morality reduces to an arbitrary convention against which Knowledge naturally clashes because it is the truth. But practically, no harm can be done by following the truth. The truth lies beyond good and evil in a substantial culminating state that doesn't admit duality and degrees. It depends solely

on being what it is. Conflicts become possible, indeed fatal, when Morality is reduced and authorized by the prejudices of the majority. In that case, the well-known Socratic arguments hold true. Wisdom is inherently autonomous and doesn't require validation or agreement. However, a reservation becomes necessary, especially in times where the deniers of Morality have been particularly exuberant and extravagant in the name of vague, inconsistent, and trivial pseudo-idealities in literature. If the sage, who is traditionally the Saint, is beyond Morality, they achieve this privilege by a complete renunciation of human values. With this, any ethical norm vanishes, as it only applies to the purely human plane.

The truths that the sage has attained and realized belong to the divine sphere. When they descend, they return to humanity enriched with all divine virtues. Every gesture, every act, every word of the sage is holy. In this case, neither law nor morality can be discussed because the sage themselves is the measure of the law, having gained the right to actively participate in the order of supernatural realities. The concept of duty no longer exists for them. The prejudice of morality dissipates along with the dissolution of human and cosmic appearances into the absoluteness of supreme beatitude. Here, the mystery of theophanies unfolds in an unending display of radiance, station after station, until the threshold of Original Invincibility is reached, where Silence is filled with the ineffability of the Divine Presence.

3. THE SCIENTIFIC PREJUDICE.

It is founded solely on two errors: that of exteriority and multiplicity, both of which are considered absolutely, not as mere appearances indicating an interiority and fundamental unity, but as a complete manifestation of reality. Nature — in the broadest sense — is viewed as the eternal generator of an indefinite phenomenal multiplicity, the order and laws of which Science presumes to investigate, limiting itself to the external study of facts and things that are necessarily fixed in their separateness, as individual realities that would be part of a whole.

When we say "external," we mean "seen from the outside" objectively, separately, in accordance with the so-called positive method, which already represents an artificial schema imposed on reality. This reality is not at all as it appears in its material exteriority for the reasons we have repeatedly shown, since Forms are conditioned by Rhythms, which in turn merge into Silence. However precise scientific inquiry may be, it never goes beyond the domain of Forms. By considering them in themselves — as demanded by the positive method — it can never come to know them, because they are appearances of a deeper reality to which they must necessarily be referred to understand their nature and purpose.

The scientific point of view is already a limitation because the investigation extends to the superficiality of facts and things, detached, so to speak, from everything that determines them, and therefore inert, lifeless. Observations and laws are constructed on this artificial complex, precisely matching what one wishes to see in things. In other words, the scientific point of view represents a specific angle of vision from which everything will appear as one wants it to appear. The framework is constructed, and everything naturally fits into it because things have already been artificially tailored to fit it. It's not

understood that if a scientific instrument has been constructed to meet a specific requirement, which is also a construction, it must precisely conform to it, showing exactly what is intended to be shown, just as everything will appear uniformly colored through a tinted glass of the same color. This constructivist inadequacy of the scientific point of view explains the progression of hypotheses that succeed one another continuously, demonstrating the fruitlessness of an effort that can never reach the reality of things because it is pursued in a false direction, contrary to nature itself and the purpose of the visible universe.

Hence, the dual attitude of Science, dogmatism and relativism, which consist, on one hand, in the estimation of an objective examination of facts, and on the other hand, in the acknowledgment of the indefinite progress of research methods considered temporary and provisional. If the scientific point of view were absolute, there should be no progress, no change. An explanation should hold for eternity, a law should never be invalidated, and a hypothesis should never be considered inadmissible. Yet, the scientific point of view is maintained while simultaneously affirming the relativity of the results obtained, explaining this contradiction with the creative inexhaustibility of nature considered externally, outside of us, in an absoluteness of determinations that humans seek to decipher. It is due to this prejudice that the compact coordination of efforts against the traditional truth, which Europe has been making for centuries, arises. Science opposes the sacred truth in the most resolute manner, especially when attempting to reconcile the sacred with the profane by considering the former as a voluntary pleasure that is reduced to a harmless desire. But the antithesis is clear, and the irreconcilability is absolute, as Tradition is founded on countless truths that are the irreplaceable foundation of every vision of reality, no matter the level at which it is situated. In contrast, Science exists only subordinately to the profane point of view, which precisely involves disregarding traditional data to initiate an independent and autonomous investigation.

As for compromises between science and religion made by followers of both, a minimal amount of common sense is sufficient to comprehend their utter frivolity and unworthiness. Scientific research exists only outside the Sacred Tradition and cannot be contained within it without falling into the grossest pantheism, which confines the Divine Possibility to the sphere of human and cosmic appearance. To study a phenomenon "objectively" means to abstract from the metaphysical reality that constitutes the absolute foundation of sacred tradition. According to this tradition, only what is divine is real, while appearance is a sign, a trace, not a reality. For if appearance were itself a reality, God would not be the only reality, which is visibly absurd.

Traditionally, the non-duality of the world and God is affirmed, meaning that God alone is, while what appears outside of Him must be referred back to Him, ceasing to be what it is. In other words, if we call the aggregate of facts and things the world, we will say that it is not separate from God, except illusorily as facts and things according to the precise scientific point of view. For if this apparent existence is referred back to true reality, facts and things no longer exist, because reality is God, and nothing else exists besides Him.

One might wonder why, if God alone is and nothing else is except Him, this appearance called the world exists, consisting of an indefinite variety of facts and things. Traditionally, it is answered that Infinite Possibility encompasses the entire expressive totality in its limitlessness, and every form of existence is essentially contained within it, not as in a receptacle or substrate, but like development contained within a germ and not existing apart from it. Don't ask for a clear demonstration of what goes beyond all human faculties. This is understood only by becoming it, realizing it, being it, revealing it, not through purely discursive thought and the impulse of humanly troubled sensibility.

The mystery of Forms is the same as that of God, and since profane science cannot elevate itself to God, it is evident that it cannot reach the Forms either. Just as the Rhythms are not separate from the Silence where only the voice of God in God is heard. This truth is absolute and is contained in all sacred traditions. To misunderstand it is to deny the evidence of invisible things in order to affirm the appearance of visible ones. This is precisely what European Science has been doing for centuries with truly bewildering childishness. It seems that humans, forgetting their origin and destination, immerse themselves in a search whose practical outcomes are the countless mechanical toys, almost all dangerous and deadly, before which the European masses exalt themselves, magnifying human power. The results achieved by the so-called modern civilization are absolutely negative in all domains because Science has supplanted the Sacred Tradition, distorted thought, shortened and denatured life, arousing with its restless contaminating mania those forces that react terribly on present humanity without understanding the character, nature, and reason for such reactions. There is no reasonable person who must not surrender to brutal evidence: the fallacious complexity of science has impoverished the world, impoverishing man by acting on his lower faculties of perception and action to the detriment of the intellect through which alone man can achieve his true, great, and unique freedom. Since science is accessible to all, and both its theoretical explanations and practical applications are accessible to the narrowest minds, it has contributed to the monstrous formation of that shapeless proletariat that constitutes the so-called masses, huge cadaveric assemblages upon which the wind of madness acts irresistibly. The European democratic debasement is due to Science because its popularity, its grossly evident nature, the tangibility of its applications, and its invasive externality strike especially those who lack spirituality and avidly embrace what provokes wonder due to the pounding materiality of results. Thus, there has occurred a foolish and strange inversion of values: those who deny all that is divine, spiritual, true, contemplative wisdom, holiness, and miracles, extol the "miracle" of science before the most vulgar displays of force, inferior power, and destruction, which only act upon our external faculties of perception, upon that purely residual faculty that moderns mistakenly call "intelligence," without the intellect, which is spirit, being in any way influenced.

A crash, a shift, a meteor, all of this constitutes the "real," the "positive" for moderns who ignore that the truly positive reality is that of the invisible, which goes from spirit to spirit, not that which exhausts itself in matter as is the case with everything derived from science. We do not deny that a practical point of view is necessary and that there must be disciplines dedicated to it. No one could assert the uselessness—not personally, but generally—of such a need that caters to the needs of most, if not even

all. But we observe that these disciplines, by adopting a profane orientation and exceeding their limits, oppose traditional spirituality, undermining its existence.

In the past, all disciplines were traditional, hierarchically arranged, with none of them exceeding its scope and arrogating fantastic rights of priority over others. To this normal state corresponded an equilibrium of contemplative and active life in two separate but not discordant spheres. Even in the common sense of the term, existence was much deeper, better lived, and richer, with a broad margin where even for the common man higher motives of redemption could be inserted. We mean to say that life, with all its baseness, vices, and discord, was pure, meaning the human element was highlighted in its most direct vibrations and not bound, coerced by machinery as is the case today—prevented from carrying out its normal function as it is, beyond any moral prejudice.

The multiplicity of human vibrations not intercepted by machines created an aura where the mysterious resonances of Silence were more easily perceptible through the nakedness of Rhythms and Forms. This created a higher value for life in the world and life in God. These two aspects are inseparable, as the stronger, naked, and more powerful the development of human faculties, the quicker and easier is the transmutation from one plane to another. If modern people were to realize the fullness of these two orders, the divine and the human, and the brutal syncope created by Science, they could definitively rid themselves of it. This could happen gradually, without creating significant imbalances, with a change in life to which people would adapt more easily than one might think. After all, they do so sporadically even now.

The return to the traditional spirit would automatically bring about the rectification of existence, the end of a deviation that has weighed on Europe for centuries, allowing it to achieve its highest conquest, a radiant ascent after the inversion into the infernal icebox, the complete rebirth of Romanitas, the definitive triumph of the sacred spirit over the disintegrating forms of error and ignorance that have for centuries tried to erase the two traditions unified under the august name of Rome.

4. THE AESTHETIC PREJUDICE

This prejudice has also been prevailing for centuries but has intensified in recent times, causing outright havoc in that fragile fortress battered by the winds that is the mindset of modern Europe. It is founded on the error of believing that sensitivity, due to the richness of its alternations and complex vibrations, penetrates reality and offers reasons for elaboration and expression that are inherently valuable as original creations reflecting a specific individuality.

The term "spirituality" is nowadays given to these effusions of sensitivity, which do not transcend the sphere of psychic activity and thus have nothing in common with the spirit, which in the traditional sense of the term encompasses the sphere of the immutability of principles and thus is of a purely metaphysical and universal order, whereas everything psychic is individual. However, while sensitivity, when appropriate to a spirituality that presupposes and precedes it, is not only a normal factor in the development of human potentialities but also an extremely effective aid in the pursuit of truth, detached from this and considered as an end in itself, it becomes what can only be called aesthetic dilettantism, which has been rampant for centuries in the West and is increasingly tending to develop, contaminating all orientations of human activity. Hence the need to determine what must traditionally be understood by art and poetry, in order to explain the deviation they have undergone with the rise and formation of a profane mentality and sensitivity. The two terms converge into a single truth of which they symbolize the integrative and thus inseparable aspects.

Originally, art, in connection with the sense of the Sanskrit root, means "to elevate oneself to," "to go towards," "to merge into," and therefore encompasses all the norms and attitudes that allow humans to reach the truth of their nature and destiny through a process in which the general directions are established, capable of adapting to particular cases, without there being opposition or contrast in this use of cognitive and integrative means. In other words, since the pursuit of truth, which is of a superhuman and metaphysical order, implies an effort and detachment from human and earthly limitations on the part of humans, the difficulties of the path would be truly enormous and insurmountable if the help of tradition did not intervene, offering the degrees and stages of this development, facilitating the attainment of a fixed and secure state that is the goal of human effort from a human perspective, while presenting itself as a threshold for the realization of higher states. This point, the goal and foundation reached by art, is the Edenic state, the Terrestrial Paradise from which the flight to the true Celestial Paradise is completed – the sphere of transformative realizations symbolized by the planetary and sidereal summit. Hence the meaning of Virgil's farewell words to Dante at the threshold of the Terrestrial Paradise:

"I have led you here with intellect and with art; take your pleasure now as your guide; go forth from these steep ways, go forth from art itself." Here, Dante, who is the highest and most authoritative representative of the Roman Tradition, gives this term its precise and traditionally unmistakable meaning. **Therefore, art, which cannot be communicated to the profane, who are so named because they are truly incapable of rising to the sphere of spiritual achievements—though, let's be clear, these achievements are not denied to them in principle, but they themselves refuse to fulfill them—implies a genuine initiation in the absolutely sacred sense of the term. This initiation can be expressed, as Dante did in the Commedia, in symbolic form. This is evident from his repeated appeals for a deep understanding of what is "veiled" and "revealed" at the same time, as in the well-known and celebrated lines:**

**"O you who have sound intellects, consider the doctrine that is hidden beneath the veil of these strange verses." Traditionally, art is doctrine and not the expression of individual states. On the contrary,

these individual states, due to their provisional nature, are opposed to the universal nature of traditional teaching, which aims at a higher order of reality beyond individual limitations. As for the objection that might be raised by those — and they are legion — who exalt the so-called "artistic ideals," and it is worth noting this only to highlight the irredeemable folly of the modern age, we will say that sacred art aims at the conquest of divine truth, which is the only reality. In contrast, profane art tends towards false human goals, thus limited to the spatial, temporal, and ephemeral aspects. What is born with humans perishes with humans. This is the explicit condemnation of all profane art, even in its highest expressions. In fact, it accentuates the purely anti-traditional discord between "beauty" and "truth," which is a true monstrosity, as there is nothing beautiful, good, holy, or pure except for the truth.**

This discord is rooted in the inadequacy of sensitivity towards the spirituality of doctrinal principles and the emergence of that anomaly known as "aesthetic emotion." This anomaly boils down to this: humans, incapable of feeling, loving, and resonating with the totality of being for the sole truth, which they do not recognize and are ignorant of, have turned their sensitivity into an autonomous arena for sentimental outpourings and individualistic exaltations. Reasonably speaking, all that can be said about these is that they constitute a sterile exercise in vanity and futility. Modern individuals insist on believing that an individual, transient state — aesthetic emotion — from which profane art springs, is worthy of fixation, emphasizing what the ancients entirely neglected. The individual cannot be the subject of perennial art due to its fleeting and convulsive character, which only interests the one perceiving it under specific circumstances. Beyond those limits, it amounts to nothing.

The impermanence of aesthetic emotion is a sure indication of its precariousness. Nevertheless, among some modern artists and poets, fortunate parentheses are found in this frivolous squandering of energy, where traditional truth asserts itself consciously, though mostly unconsciously, breaking through the expressive babble to be grasped more by others than by the artist themselves. Those who are familiar with metaphysical certainty, divine reality, find it everywhere, even among the debris of the masses, where it shines obscurely like a pearl in a dung heap. In this regard, it is worth mentioning a truth that could lead to useful reflections, at least for the modern people who are steeped in all sorts of prejudices. The truth must necessarily and always triumph over all errors. In fact, these errors serve to highlight it, declare its necessity, formulate its need, impose its revelation. In this sense, errors are its standard bearers, its announcers. Without knowing it, they contain it within themselves for the benefit and well-being of those who are capable of perceiving and realizing it. It could be said that its deniers automatically affirm its existence. Have we not noticed how so-called "atheists" — and truly there is only God in His inviolable and indescribable absoluteness who is atheist — demonstrate the reality of the divine through their own imbecility, by affirming what they deny? ** **Likewise, among the crowd of artists and poets, among the most sincere, we find the insufficiency of art deeply understood, expressed through their consciousness of the "inaccessibility" of their supposed ideal. These voids, these gaps that we would willingly call "interstitial indices," constitute the best in some of them. From this perspective, a new aesthetics could arise, founded on truth rather than arbitrariness, shedding a strange light on the entire history of Western art and poetry, considered as the expression of a profane mentality and sensibility.

From this rigorous vision of an error reinforced over the centuries, a new orientation could arise, one that would contribute effectively to the comprehensive falsification of Europe and the world. This orientation, by restoring the true and great values of the spirit, enriching human life with more intense motives for action and contemplation, would automatically provoke a return to the Roman Tradition, unifying and centralizing all energies in the order of contemplative and active life.

The Roman restoration implies, first and foremost, a spiritual rectification that alone can determine the return of sensitivity to its normal state. Instead of being depleted in sterile self-exaltations, sensitivity would effectively contribute, with its adhesive dynamism, to the renewal of humanity, finally brought back into the great traditional channel where thought and life, idealism and reality, human and divine are unified in an integrating flow of impulses, efforts, and achievements of which art is the unchanging canon.

The static nature of its norm is the only guarantee of its perennial efficiency, which implies a realizing effort, a dynamic tension, a creative impulse, a translation of the formula, the law, the degree into the reality of life — ultimately, poetry. What is a norm in art becomes a state, life, realization in poetry, and thus creation. The poet who wants to attain immortality — and can only achieve it under the hidden name of Rome engraved in the center of Janus Bifrons — must create, fulfill, not just imagine and think. He must become the pinnacle to be reached, making each step a degree of the Divine Reality revealed to him in conquest, in ascending realization.

To those who might be led astray by the apparent contradiction in these expressions, which are incomplete and imperfect because no human language — especially not the European languages — can adequately convey a superhuman, and hence divine, truth, it will be said that in reality, that is, in the realm of God, there is no conquest to be made. For if that were the case, there would be two truths, which is absurd. But from the human perspective, which is necessarily where every tradition starts, if the divine exists, it must be realized, not just illuminated but lived, become it, be it, by dispelling the darkness of ignorance — which is death — through the triumph of truth — which is life. This can only be designated as conquest. This conquest is precisely poetry, provided it is restored to its true universal function of effective realization by returning to the essence of the Roman Tradition. This Tradition, overshadowed — seemingly dead — must revive, live again, triumph. Hence, the true and complete sense of Dante's exclamation:

"But let dead poetry rise here. O holy Muses, since you are his; Let the function of the poet truly begin when he abandons the profane — represented by the reversal in the infernal ice — and finally enters the divine world, which is the same as the human world sanctified by the spirit of God. That is, by the adherence of all being to the reality of the supreme conquest." Poetry, like art, is therefore sacred, and history also shows its origin as evident through tragedy and praise. Brought back to its traditional

sense, poetry is capable of reaching heights that profane art can never aspire to. The absolute proof of this is the Divine Comedy, which represents the most complete integration of the Roman Tradition in the unification of the two forms — its alignment with the Primordial Tradition. It is the greatest effort that has occurred in the West, the most dizzying ascent of the human to the divine, the most comprehensive path of the Sacred Way where Rome, the mediator between two worlds, sealed the marriage of the East and the West in the zenithal brightness of its divine name. Through its greatest poet, it pointed out the path of the heavens, the regal art of integrative conquest, the secret of initiation, the infinite fullness of the "intellect of Love."

5. THE PREJUDICE OF PROGRESS

Among the most widespread anti-traditional convictions, even among those who believe they belong to a tradition, is the myth of progress, according to which humanity, starting from an inferior type, would gradually rise to a superior one, thus achieving a progressive expansion of its faculties with ever-increasing developments. Regardless of any erroneous observations about so-called "primitive" peoples, this bias of progress primarily arises from the fading of traditional values and the admiration for everything that humans manipulate in the external nature – the dominion that they believe they are acquiring over things.

However, this alleged conquest is in reality a servitude like no other, in which humans, by denying their precise destiny, which is the return to divine knowledge, become lost in the intricacies of human-cosmic illusion and mistakenly call their dominion over shadows an empire.

External reality only holds value when referred to a higher plane, which is the divine realm. But it turns into a realm of phantoms and deleterious forces if considered in itself, as modern science does. Hence, the almost idolatrous worship of everything that is brutally external and materially potent, a characteristic of modern Europe where a people's civilization will increasingly be evaluated based on material values – discoveries, machines, weapons, money. However, in reality, progress must be denied in all fields, and it is not possible to claim that there is spiritual regression while there is material progress, limiting the latter solely to externality, which would only have value if the two domains were distinct and the external did not reflect the internal, just as a shadow reflects a person. The modern era, the present time, is devoid of any spirituality, and in fact, this name is usually attributed to everything that negates it and does not extend beyond the realm of sentimentality. The dominance of sentimentality precisely presents the spectacle of these strange alternations so common in today's life – inexplicable ardors and unmotivated cynicisms, pathological reactions of an existence where everything is perverted and falsified, from the sense of deep things that is completely absent, down to the correct attributions of utilitarian values.

The term "progress" is used in the material sphere when one cannot help but observe the poverty of existence in this confused whirlwind of relentless activities, where the absence of any stable goal and the sterility of every effort emerge.

The same external, material values of life have undergone a relative diminution due to the shortening of existence, sterilized by tumultuous action that has no purpose other than its own madness. Anyone can coldly establish the tragic balance of the so-called progress, even concerning externality in all its forms and expressions, as long as they rigorously scrutinize the deviations that human life has undergone, deviating from the traditional norm.

If the examination is conducted objectively, one must at least arrive at this conclusion: the apparently significant practical advantages derived from profane science in its applications are completely counterbalanced by very serious disadvantages created by science itself, which restricts, corrupts, and diverts the course of human life in all its expressions. One cannot separate the external from the internal without condemning oneself to ignore the fundamental unity of the whole: if there is degeneration and diminution from the internal perspective, that is, the spiritual perspective, there will be a corresponding lowering of external values due to the impoverishment of life resulting from the deviation from the traditional axis. **There is no truth except according to the spirit of truth, which is the same as that of God, and, since everything depends hierarchically on the universality of plans and expressions, there is equally no utility, goodness, beauty outside the spirit of God. Now, since science, in the modern sense of the word, is profane, anti-traditional, by essence and destination, it is outside the spirit of God, outside truth, and no real good can derive from it in any field and in any expressions, for only what is of God is in God. Science separates, distinguishes, considers as real in itself what cannot be so at all, relying on the natural faculties of man alone, while tradition, which is the true science, the sacred science, is primarily based on Revelation, without which nothing is possible – to live, to feel, to think, and to know in truth and purity.

While tradition starts from transcendental principles to justify the materiality of things in terms of permeability and transparency to the radiance emanating from the sources of the spirit, profane science starts from facts, which, when considered in themselves and detached from principles, are fallacious and non-existent, to arbitrarily construct through generalizations and hypotheses the rules of becoming that are erroneously called laws.

The scientific absurdity stems from the false application of the principle of causality, considered as an indefinite chain of separate and multiple elements to which a nebulous absolute, some call it God, can be attributed. In reality, there is no multiplicity, there are no elements in a chain, which would oppose the unity and divine absoluteness, the unassailable basis of tradition – that is, Sacred Science. There is only one cause that cannot go beyond itself, and this cause is God, who is everything in everything, one in one, in the solitude of primordial omnipotence. So, it is not surprising that the scientific viewpoint is maintained by those who support it and adhere to it only by denying tradition, Sacred Science,

revelation: these people are in error, but at least they do not confuse two absolutely separate and divergent domains. Greater wonder arises in those who attempt to reconcile the sacred and the profane, science and tradition, trying, with a revolting aberration, to introduce error into truth, the monumental fragility of scientific hypotheses into the solidity of the principles that are the unshakable foundation of traditional knowledge. This aberration manifests itself mainly in the notion of progress, characteristic of profane science and utterly contrary to truth and tradition, which instead admits an initial perfection and a progressive deviation of humanity from this primordial state. Restricting ourselves to the Roman Tradition, unique in its two expressions, we refer to that tercet of Dante (Purgatorio XXVIII, 139), who has been the greatest advocate of Rome as the unifier of two traditions that do not oppose each other but are completed in the complexity of individual confluent elements, all in the spirit of God.

It is easy to understand how water is purer the closer one gets to the source, and thus, the closer humans were to God, the more perfect they were. Therefore, if a return is possible, it can only happen through an integration of the state of primordial purity, that is, in essence, to return to the source, to become what one was before the fall. All traditions unanimously admit the deteriorating process of humanity from the divine or unitary state to the earthly or pluralistic state: without this foundation, traditions would have no reason to exist, for their purpose is precisely to make humans aware of their divine origin, their subsequent deviation, and the necessity of returning to the principle beyond which nothing truly exists except illusorily, that is, as a delusion of ignorance.** **It is good to insist on these elementary truths that completely escape the superficial modern mentality, saturated with prejudices and superstitions: sin is error, and virtue is truth. When we use these two terms, it's not about adopting them in a moral sense, which is a secondary and often deviating application. Instead, it's about using them in the context of knowledge, truth, and understanding of eternal values affirmed by tradition. These two terms must be reduced to a function of knowledge to truly understand the full extent of the Western catastrophe that occurred with the abandonment of the only path that could have prevented it – that is, the return to the Sacred Spirit in the unity of the two traditions integrally bound together under the name of Rome. The only truth exists, and error must be considered as its imperfection, reduction, and mutilation of its universality; fragmentation of its entirety, partiality of its realization. In this sense, it can be said that error stands to truth as the part stands to the whole, and the integral complex of errors constitutes the unique axis of truth, provided they are not considered as its parts but reduced to the essential and original unity that makes the whole precisely what it is – the absolute absence of parts. The dualism that is the root of modern ignorance prevents the clarity of such elementary notions on which it is truly painful to have to insist. From this ignorance arises profane science, which is not just a hypothesis, as its most authoritative proponents admit, but a pure and simple enormity because it is based on the pluralistic view of things that no attempt at mystical-philosophical reduction to unity can dissipate. While truth, to simplify the expression, starts from God to explain the world and returns to it, profane science starts from the world to arrive at a false unitary concretion that is baptized with the name of God. Instead of being considered in their transparency as revealing signs of the Divine Reality, things are understood in their impenetrability as an indefinite plurality, a complex of individual existences artificially linked by the so-called laws that profane science fixes and studies. But impenetrability, that is, the materiality of things, is just an illusion that will appear

as reality as long as the ignorance that is its sole origin endures and will only be dispelled by revelation, which is tradition itself in its redemptive function.**

The two traditional forms of which Rome is the unifier are like two corresponding semicircles, reciprocally corresponding to the East and the West. Rome is the cyclic totality, the integrative perfection, the equipondium, the center and culmination of the two paths that converge and perfect themselves within it. The catholicity of Fascism, in contrast, is the integration of the East and the West into a concrete development of contemplative and active faculties for the realization of traditional unity according to the spirit of God. Profane science, on the other hand, is by nature and destiny anti-traditional, hence anti-Roman and anti-fascist. Its use has purely contingent and provisional value, which would automatically cease if humanity returned to truth, making it the purpose of earthly experience – an experience that must be considered absolutely as the most suitable vehicle, if lived traditionally, for the return to the divine stage. This return is possible only if truth triumphs over opinions, if light resumes its original function of dispelling the darkness of ignorance, if the so-called material necessities of existence yield to the only true necessity, the only law of man, his only pride, his real need, the conquest of freedom, his deification, the simple and pure return to God, that is, to the original summit. Man will regain this power only by returning to Romanity, by making his existence not an ephemeral pedestal for exalting earthly transience but the foundation of a triumphant ascent that will also and above all reflect on life, making it purer and higher.

Profane science is one of the major obstacles to the conquest of truth because, by diverting people from the certain knowledge of their destiny, it leads them into all sorts of fallacies, making them slaves to a false, bestial, and harmful construction, of which the most base expression is the machine. Profane science cannot be considered independently of its applications, of what is conventionally called its utilitarian purpose, if by utility we mean what shortens, impoverishes, and distorts human existence. The machine is the ultimate precipitate of error, the final concretion of the Western catastrophe.
**Anything that is a profane construction, which has no reason to exist other than a need or, better said, the appearance of a profane need, is a machine. It is a heap of dead matter and a seed of death: it is blind and thickens the darkness, constituting the repository of all those dark, diabolic forces that act suddenly, by chance, as modern imbecility believes, while they follow a development plan, the result of which is only revealed rapidly, apparently accidental due to its insidious and hidden nature. The modern man is a slave to the machine that serves him to the extent he serves it. This is the unnatural relationship that very few modern individuals take the trouble to reflect upon, especially those who exalt this absolutely diabolical product of anti-traditional science, which has turned the world into a place of profanation and servitude. Indeed, while the creature is shaped and nourished by the creative breath that infuses the schema of its expressive potential, forming an internal relationship of inescapable and unmistakable paternity and filiation, like that between a fabric and the blood that feeds it, between the machine and man there is nothing similar. The blindest exponents of mechanization must realize that the apparent passivity of the machine, controlled by man, is always ready for deviation, rupture of the relationship, infringement, of which the expression is the accident. In fact, while the relationship from creator to creature is a bond of life – with life being infused on one side and received on the other – a reciprocity of intensiveness, with only the tone varying, partial on one side,

total on the other – the machine is external to man, contrary to his nature, origin, and destination, in antagonism with true life, which is a unique impulse, unifying omnipresence. The machine is the diabolical, closed, blind, impenetrable creature, a tangible concretion, thickening, materialization of all that in man is life – in other words, a symbol of the Divine Reality. It is the offspring of profane science and represents the base revolt against the traditional structure of Sacred Romanity.**

Certainly, only by getting rid of mechanization will traditional restoration not be achieved. That would be a process from the external to the internal, which is contrary to logic and truth. Rather, by reviving the true spirit of Rome, profane science and its most tyrannical product, the machine, would be abolished. Life, in the general and common sense of the word, is the terrestrial experience of man, the chrysalidic envelope from which the angelic butterfly must emerge. This envelope, this temporary abode, must be cared for in every detail to correspond in every shade to the divine plan of which it is the reverse reflection. Living means precisely seeking all the mysteries of this abode without profaning it, leaving it intact – the exact opposite of what science does, which invades, dirties, spoils, and devastates everything. Therefore, the life of the ancients, conducted according to the traditional norm, was deep, rhythmic, intense, and thus stronger, truer, purer, and necessarily more beautiful. Consider that in the impoverished modern world, everyday objects, those closest to man, are mass-produced and neglected, while in ancient times they were true works of art fully aligned with their symbolic and real function. Art has thus moved out of life to confine itself within museums, and what was once a spontaneous product, an expression of existence itself, has become an expressive rarity. Hence, the progressive degeneration of artisans into laborers and the concept of work seen as a burden, drama, penance, limitation, and therefore carried out without love and without soul. The alleged progress that profane science holds dear to the Western masses is a fearful regression that mutilates the spirit of life and the life of the spirit in the most absolute way. Just as the various, countless, and natural vicissitudes of existence even allow the densest modern men to momentarily experience fuller and richer life pulsations, favorable to the abrupt revelation of more intense and profound internal states, the return to traditional principles would automatically restore life to the necessary simplicity for the realization of true power, which is the deification of man. **Romanity must strive for this to save Europe and the world from catastrophe, not with great upheavals and revolutions that would be even more dangerous, but with a progressive reintegration of active and traditional principles. Upon their realization, humanity would shed its worn-out and consumed garment, returning to true life and true thought. If this is not accomplished in time, science and machines will spiritually and materially kill mankind, and all indications suggest that a critical point is near, and the West is precipitously heading towards ruin. We believe that it would be enough for a few, the pauci optimi, to be conscious of this necessity in order to channel the West into the great furrow of Roman Tradition, which alone is capable of restoring its richness of existence and orthodoxy of thought.**

**With the vanishing of the insane phantom of science, which is not only contrary to truth but also to beauty, through the establishment of great traditional values, life itself, even in its aesthetic externality, would be brought back to the fullness of expressive intensity and assume a dynamism that the moderns, who are fond of this term but misunderstand its true meaning, wouldn't even be able to imagine. The ephemeral, empty, noisy, and tasteless achievements of science that the shallow European masses so

delight in would give way to new, grand, and natural developments in the contemplative and active order – magnificent expressions of power, grandiose creative syntheses converging into the regal ocean of millennial tradition. These genuinely new and original developments, because only what is traditional is truly original, would insert themselves into the channel of Roman Fascism, acquiring fullness of life and an intensity of rhythm that is purely creative.**

For the salvation of Europe and the world, this great war must be initiated – far more difficult, dangerous, but all the more noble and elevated because it is sacred – compared to any massive external conflict that is merely ineffective, if not downright lethal, for the spirit and the name of Rome. This is the only way to truly restore Traditional Romanity and to return to the Spirit of God for Europe and the world. This is the only hope for the West, as beyond Rome, there is only darkness and death. The re-consecration of its august name is the pride, justification, and everlasting symbol of Fascism: no height can Europe and the West attain without the miracle of the double-headed axe supremely placed upon the twelve rods of the Lictor's fasces, whose power will bring the world back to peace and justice.

When Europe sheds the ill-fitting garment it has worn for centuries, dispelling the prejudices and ignorances that arise from profanity in all its aspects, but primarily in the scientific one, the restoration of the great Roman Tradition will be possible. The Regnum and Imperium will rise again, and the bifrontal symbol of Janus, the Cross, the temple of Vesta will be reborn – with the integration of the two paths, contemplative and active, converging in the original unity of Rome. These last centuries of Western deviation are of little consequence compared to the perpetuity of Roman Tradition, and nothing could hinder the rebirth of the West if people regained awareness of their origins, dispelled the darkness of ignorance, and returned to the knowledge and love of truth, to the realization of the true God in the symbol, light, and power of Rome.

6. THE PHILOSOPHICAL PREJUDICE

Philosophy, as its name clearly indicates, presupposes wisdom, which is of a sacred and revelatory order, thus absolutely meta-human. Without it, philosophy could not reach any truly fruitful endpoint of infinite developments, because what is human and earthly is contained within the limits of the finite and the determined, and is therefore subject to decay and death. Wisdom is nothing other than the contemplation of the Supreme Truth in its realizational integration – not thought, but lived; not subjective or objective, but unitary, direct, immediate, concrete in its totality. Wisdom is the sanctification of cognitive love, the acquisition of the power of realization, the transition from human passivity to divine activity, from creature to creator, from servitude to mastery, from man to God.

It presupposes tradition, indeed it is its essence, its reason for being, and its ultimate goal for which man traverses the ascending arc to redeem and the descending arc to redeem, sanctifying himself and sanctifying through the enjoyment of creative power, in the integration of the light that absorbs in itself the debris of sin and ignorance through the paradisiacal degrees that lead to the Ineffable, where truly

nothing exists that is not divine infinity. Wisdom is all in the sacred books, in traditional symbols not thought, described, subjectified, or objectified, but grasped in the immediate realization through the revelation of cognitive love, which is the supreme rite to reach the inaccessibility of the divine threshold. From this sphere, which is true knowledge, that is traditional wisdom, one descends through minor spheres that presuppose it and that would have no reality or destination without it. These disciplines are hierarchically arranged, each efficient in its domain, but all subordinated absolutely to Wisdom that comprehends them, justifies them, and resolves them unitarily within itself.

Philosophy, which is the love of wisdom, is in an ancillary position compared to wisdom itself. It derives its reason for being and its destination from wisdom. Its purpose is to prepare men for the understanding of profound truths that can only be grasped through revelatory light in the context of integrative realization. In this sense, only philosophy can justify itself, and even though it doesn't belong to true and proper traditional sciences, it represents an effort that aligns with these disciplines. It is useful only if it aims at a deeper integration of the truth that is of a meta-human and meta-rational order. With this, we do not intend to assert that reason opposes Wisdom in a way that the latter would contradict it. That would be absurd, as all human faculties naturally lead to truth, provided they are directed towards its attainment. Reason naturally leads to revelation if man follows and grasps the deep thread of cognitive love, which constitutes the golden germ of his personality capable of developing to sanctification and deification. These two terms are taken in their absolute and traditional sense, i.e., as transhuman and transfiguring power. Reason is the natural guide to revelation, just as philosophy is the vestibule of wisdom if it depends hierarchically on it and is inspired by it. This was well understood by the Greeks. Throughout antiquity, in the two traditional forms that converge in Rome, this precise relationship between revelation and reason, wisdom and philosophy, was recognized by the most authoritative seekers of truth. As long as this relationship of ancillarity was maintained, the traditional world retained its unity despite everything.

However, the characteristic of the modern era is the unnatural detachment between wisdom and philosophy. The latter stands autonomously, seeking to assume, through a progressive violation of every traditional principle, the monopoly of knowledge of truth. This is not the place to delve into the history of philosophical aberration from the Middle Ages onward, nor to trace the stages of the rebellion of reason against revelation, which gave rise to the artificial constructions of modern thought – entirely profane and anti-traditional.

If this enormity, this deviation, were to be expressed through an image, one could say that if truth is considered in its elementary unity, as it truly is from the absolute perspective of wisdom, and then, through artifice, we imagine it as multi-faceted and enclosed within each face, with each face detached from the original trunk to constitute a reality unto itself, we would have the so-called philosophical systems. These are true and pure artificial concretions erected as explanations or attempts to explain what is beyond any system and any subjective vision, in the absoluteness of its revelatory nature.

Modern philosophy is the expression of this unnatural violation, this revolt against the Spirit of God. Its fallacy is revealed at every step because, in reality, truth urges from every side and appears as the unique necessity of man, even when he attempts to stifle it through artificial constructs. The character of modern philosophy is, in fact, constructive – purely monumental and exterior. Wisdom, on the other hand, neither adds nor subtracts. It reveals by transfiguring in the light of God. Philosophy, by completely ignoring the foundation – that is, being and reality – constructs upon this foundation in emptiness. This is the work of philosophical Gothicism from the Middle Ages onwards, and only the superficial and childish spirit of modernity can be drawn into the game of these anti-traditional constructions. These constructions reveal their original imperfection through the desperate effort to reach a stable and secure point.

Philosophical systems vary according to their adherence to the two extreme terms they contain: dogmatism and skepticism. Dogmatism asserts that everything can be known with the sole human faculty, reason, occupying or claiming to occupy the place of integral knowledge, which is meta-human and meta-rational, and would represent, in the context of deviation, the absoluteness of the Supreme Principle that, at a lower level, corresponds to the Creator. Skepticism, on the other hand, asserts that nothing can be known, expropriates man, diminishes him, denies his origin, exalts him in his concreational relativity, confines him within the bounds of his death. It represents the creature incapable of reconnecting to that without which it would not even exist as a shadow. Between these two extremes of dogmatism and skepticism, the whirl of philosophical systems runs in more or less close adherence to the absoluteness, fallaciously understood, of the Supreme Principle, and the concreationally conceived relativity of the creature, that is, man. Hence the desperate attempts, the spasms of thought attempting to attain an unreachable truth without revelation.

In fact, as long as man remains as he is, that is, a creature, he can know nothing. Any effort of reason remains barren in the face of the infinitude of the divine Plan. But he has within him the nature to surpass his humanity, to free himself from the bonds of materiality and psychism, to creatively leap into the transfiguring sphere through a process of deification, the stages of which are precisely contained in traditional teaching. Both dogmatism and skepticism mutually deny the transcendence of the Supreme Principle. One limits man to reason, whose inadequacy is clarified by its own discursiveness that always grasps things mediately. The other, aware of this radical impotence of reason, denies cognitive validity and the apex of certainty. Within these two mutually erroneous affirmations lies the development of the modern philosophical theater – the despair of a thought that ricochets upon itself without seeking an outlet for the realization of truth in an absolute context.

Language, which at best suffices for philosophical expression, is absolutely inadequate for the exposition of traditional truths, especially in modern languages so distant from revelatory vastness. This should be said to justify the inability to express the nature of certain truths and the relationships between two planes, the human and the divine, of which the latter alone exists in reality while the former is the shadow that dissipates instantly as soon as the second is realized. This is what we mean by transcendence – the passage from shadow to light, or if you will, from a reality of appearance to a true

reality. In this sense, the latter will truly transcend the former, meaning the former resolves into the latter, and is a non-reality before it. However, this non-reality has its immense importance only when considered as the necessary vehicle for the unique reality of the Supreme Principle. Thus, the traditional life is necessitated in such a way as to facilitate the resolution of the provisional human and earthly stage into the definitive, absolute, and integral stage.

Modern philosophy, due to its misunderstanding of tradition, arising from a perversion whose history is not without interest, has placed itself in a situation of inferiority compared to the knowledge of truth, limiting itself to the sphere of the rational. It is unaware that reason is not self-sufficient because it is mediated, analytical, and never conclusive. In its limited exercise, it will always encounter an insurmountable void since it lacks wings. Hence the so-called constructive systems that fruitlessly succeed one another both within and outside tradition, with desperate scenic attempts that collectively form the philosophical theater.

We believe that the example of the ancients is sufficient to illustrate what true philosophy should be in relation to wisdom: a theoretical preparation useful for the conclusive possession of truth, not merely aspirational, but operational in terms of creative power. There is no greater honor for philosophy than to serve the preparation of true wisdom – smoothing theoretical difficulties, accustoming reason to its legitimate use, demonstrating the limitlessness of knowledge when directed toward its true purpose: the conquest of creative power. The emblem of this conquest is the Fascio Littorio, which precisely expresses, through the symbolism of the double-headed axe, the transcendence of man who is conscious of his divine origin and determined to reintegrate it, and the cosmic universality in its trinitarian reduction with the twelve rods whose binding expresses the necessity for the world itself to be the place of liberation.

What has been referred to as the lack of originality in ancient Roman philosophy compared to the Greek demonstrates that by that time nothing more was possible in the realm of pure reason beyond what had already been accomplished. This led to the necessity of a pure and simple return to revelation. And here comes the second phase, the second aspect of Romanity: Christianity – the necessary leap into the sphere of the divine as an integrative necessity of truth. This is what the moderns ignore or pretend to ignore, immersing themselves in philosophical fallacies and vain constructive attempts, instead of returning to the perennial sources of truth, to sacred symbols, to holy emblems, to ancient wisdom. In Rome, the unifying and sovereign force, the miracle of eternal resurrection is performed, demonstrating that everything ancient is always new, original, and alive, as long as it is realized in the vastness of traditional light.

7. PSEUDOMYSTICAL ABERRATIONS

This is not the place to precisely define the nature and value of mystical realization in the purest sense of the term. However, if it can be partially accepted that this mode of integrating the divine occurs not

through knowledge but through love, it has nothing to do with all the aberrations so common in the present-day West. Here, the label "mystical" is easily applied to anything that is confused, impure, spurious, and sentimental. On one hand, there are countless so-called "theosophical" speculations that are hazy mixtures of confusedly borrowed traditional debris, adapted to what would like to be new syntheses, but in reality constitute dangerous deviations due to their strong allure over the mediocre, who are inclined toward imperfect comprehension and indigestible assimilation. On the other hand, there are attempts at constructing levels, alleged arbitrary deifications, vague, untimely, and unnatural forms of religiosity.

For the modern world, anything impulsive, sentimental, vague in aspiration, or nebulous in vision is deemed "mystical." There's nothing more spurious than this era of false summits where the term "divine" is commonly applied to what is farthest from it – individuals and actions that remain all too human.

It seems that humans have become tireless creators of idols, disdainfully refusing to bow to the true God while prostrating themselves before false deities due to their shared weaknesses and limitations. No era has lived more outwardly and more tyrannically reinforced the bonds of cosmic-human illusion, only to create sacrifices, heroisms, and devotions that remain unfulfilled – all of which is characterized by a triumphantly foolish mentality. In the boundless and misguided admiration of nature, even elevating things or people that have nothing sacred about them, profanation intensifies and spreads with alarming rapidity. Everything is deemed "mystical" and "religious," except what should genuinely be so if it were not pseudomystical and spurious.

The more the world distances itself from tradition, the more it obsesses over contaminating its elements, using terms the true meaning of which it ignores, to define states and thoughts that are utterly profane. However, this presumption, this frequent abuse of terms like "religious" and "mystical," shows that humans, no matter their efforts, can never extinguish the sense of the divine within them. Unable to place it in its rightful sphere, they blissfully crown their idols. The history of Europe after the Middle Ages is a testament to this effort and aberration – to transpose any height from the divine to the human, and due to the incapability of firmly grasping the truth of the former, to exalt the fragility of the latter, attributing divine attributes to the human plane. In all spheres, from philosophy to the social and political realms, pseudomystical elaborations have been formed. This modern world, incapable of the necessary equilibrium for the restoration of true traditional values, is full of them. The disorderly sentimentality, which characterizes these most sorrowful times, manifests in two polarized forms along the same axis of the lower faculties: on one side, there's the exalting mania; on the other, the eliminative pseudocynicism. With the former, what is denied is affirmed; with the latter, what is affirmed is denied, leading, in both directions, to blatant absurdity. In fact, pseudomysticism exalts the entire residual complex with the attributes of totality, thus deifying the human by humanizing the divine. Conversely, pseudocynicism opposes any overvaluation of the relative by absolutizing it, taking it as the sole theoretical and practical foundation.

This involves affirming and negating what does not exist in the way one wishes it did, and both have the same value as moralism and immoralism – they are equivalent. The ancient and modern worlds, in this regard, can be reduced to two mutually exclusive spheres: the former is dominated by the love of truth, while the latter is characterized by a horror of truth. In the former, there is the struggle of traditional integration, not always definite and secure but generally unified; in the latter, there's an unnatural effort to transform error into truth through intricate, artificial, and inconsistent elaboration.

When we say "modern world," we refer to what has unfolded from the end of the Middle Ages onward. This marks the true revolt against tradition in general, and against the Roman tradition in particular. The term "ancient world," however, encompasses everything that precedes and is, to a greater or lesser extent, contained within the traditional context. This broad sphere contains different developments and often opposing orientations, yet they all share the characteristic of more or less adhering to traditional truths.

From the perspective of the Divine Reality – the only truth that concerns us, the truth that enchants us – many artificial divisions created by cultural biases or other factors fall away. Simultaneously, new divisions emerge, of which profane knowledge is often ignorant. For example, when speaking of the "Greco-Roman world," people often confuse the entire development with what is called the "classical spirit" or expression – a dangerous confusion and deviation. The so-called "classicism" exists only in the modern imagination. However, if it were to correspond to something real, it must be unequivocally stated that the so-called "classical type," as thought and expression, represents the most deteriorated and degraded aspect that the Greco-Roman world offers. It corresponds to the departure from tradition, the revolt of the profane against the sacred, and the elevation of an empty and inconsistent formalism. It would be easy to show that precisely in periods termed "classical," there have been great and resolute expressions of the traditional spirit, constructive syntheses that have recaptured forgotten truths by returning to the origins of tradition – consider Tragedy for the Greek world and Virgil for the Roman.

What's relevant is this: the West has never been more original than when it approached the East, recognizing its contemplative supremacy and reuniting it with its traditional origin as a source of pride and nobility. Unfortunately, in modern times, a detachment between the East and West has been created, primarily due to the deleterious action of the latter on the former. The previously intimate and spiritual relationship has become superficial and material, and ultimately null. Thus, all pseudomysticisms connect to a deteriorated, weak, sick, passive, and confused East that never existed except in the fantasies of Westerners. On the other hand, all pseudocynicisms anchor themselves to a spurious, abnormal type, to a Western world that is rough, closed, oppressive, and distorted – a Western world that, unfortunately, from the end of the Middle Ages onward, has been becoming a reality.

Mystical hybridism effectuates actual arbitrary fusions between East and West, adorning traditional doctrines found in these two types of expression with various colors. This approach entirely falsifies the great and enduring aspects that will always remain in true Eastern and medieval Western traditions. The Roman Tradition, the Sacred Fascism, represents the harmonizing and unifying balance, the axis that comprehends and reconciles the two extremes – East and West – in a radical reconstruction through the return to the law and spirit of God. Roman universality forms the basis of this integrative cooperation between two civilizations whose fixed types can be reduced to Eastern and Western orientations, as a theoretical opposition between Contemplation and Action, Intellectuality and Rationality, Spirituality and Sentimentality. Here, we're not discussing artificial syntheses or syncretisms that seek harmony by confusing and arrive at a provisional union between two entirely antagonistic orientations. The Roman Tradition, which demands the "fascification" of the world, is naturally destined to abolish this discord and reestablish hierarchical equilibrium, achieving a radical unity to which the two types must necessarily be reduced – not through artificial recombination, but through effective and integrative resolution.

There's no other path for the West than to embark on this great work of traditional reconstruction, aiming to achieve a new synthesis that will be the light of the past and the present in the Roman "fascification" of the world, with the definitive return to the spirit of God.

8. Ego-Altruistic Error and the Degeneration of Institutions

There is only one reality, that of God as the infinite possibility of the original unity outside of which there is nothing but illusory existence in cosmic and human impermanence. However, this illusion holds immense value for humans because it is the very place of their liberation, as long as they live traditionally – that is, as long as they are conscious of their state, their destiny, and their possibilities. The earthly stage is immensely significant for humans and should be considered as the only fertile ground for their elevation into the superhuman and supraterrestrial realms, which they can reach both in life and after death, thus achieving their transfiguration and resolving the illusion into the reality of divine life. All traditions unanimously teach these truths through sacred texts, symbols, the wisdom of Sages, and the purity of Saints. To have an awareness of these elementary truths means to arrange one's entire earthly life in a way that each phase and aspect of it reflects this deep and natural necessity: harmony with the divine world, for man is a creation of God.

In contrast, the profane and anti-traditional perspective views the world as an end in itself and unnaturally organizes life, ripping man away from his true destiny and hurling him into the whirlwind of an existence devoid of purpose, aim, or value. It must be categorically stated that the world is nothing and life is nothing unless it is arranged for the supreme purpose of returning to God. It's about being conscious of the Supreme Reality and considering everything in its function, and arranging everything in

a way that every fragment, part, and phase of earthly life entirely reflects this, without which neither things, nor men, nor all beings would have their apparent reality.

The traditional perspective organizes human existence for this purpose, making life a mirror of the Divine Life, enabling man to find the converging paths even in social institutions, leading to the great path that leads to the Supramundane. Life thus organized attains its true fullness, its only value – that of being a preparation, a vestibule to the higher worlds, to the spheres of divine reality.

On the other hand, the modern world, from Humanism onwards, ignores the Supramundane and misunderstands the world. If it truly understood the latter, as it claims, it would automatically consider it as the place of liberation rather than perdition. Science, limited to the human and terrestrial, incapable of reaching a positive conclusion due to the erroneousness of its starting point, has attacked tradition, Sacred Science, and by formulating the relativistic dogma, confessing its impotence, has devalued man, stripped him of his dignity, and led him back to the original mud, to the terrestrial model, forgetting the spirit that animated this mud, the breath and spirit of God. Thus, man, unnaturally torn from his principle, has artificially established himself as the center of his development, which can only be human in the worst sense of the term, resulting in egoism – the awareness of existing separately, and altruism – the conviction that other beings exist separately in infinite multiplicity, constituting a whole composed of parts, a complex, a heterogeneous mixture, inconsistent precisely because it is formed by structurally different singular entities.

Egoism and altruism, apparently opposing and antagonistic, are two errors grafted onto the same root, especially when reflected in the moral sphere, the most insidious and dangerous among all due to its facade of promised goodness. Egoism leads to artificial centralization, altruism to fallacious decentralization. The former leads to ethical despotism, the latter to sentimental anarchy. Everyone can understand the commonality between these two forms of the same error, entirely equivalent from the perspective of truth, and what is more surprising, morally invalid – in other words, immoral – both of them, for what is not true can only be bad. This is stated to affirm once again the elementary truth so neglected by the moderns: the absolute primacy of knowledge over any form of practical activity that should be strictly subordinate to it if one seeks God in God and not in what is not Him. It should be reiterated that truth is God, and nothing truly exists except it, while the existence of error is purely illusory and dissipates just like mist dissolves and vanishes in the sunlight. **Egoism and altruism are equally erroneous, that is, illusory, as are the finite and the indefinite in the face of the infinite.** With egoism, man binds himself to himself; with altruism, he binds himself to others. And since others are nothing more than equally many versions of oneself, the result is identical. In both cases, man is equally bound, incapable of rising to the freedom of his true nature, which is the deep consciousness of his divine origin.

Egoism and altruism necessarily lead to the two prejudices of the individual and the mass, drawn from the same error. Just as individuals make up the mass, the mass is composed of individuals, leading to

two fundamental deviations in the political sphere: despotism and democratization. Both are unnatural and blind. In despotism, authority merges with the arbitrary power of one; in democratization, it merges with the arbitrary power of many. Both of them result in anarchy, the absence of a true, wise, strong, enlightened, and conscious command.

The degeneration of institutions is rooted in the ego-altruistic error and represents its spectral culmination. We'll focus on two of these institutions: the Family and the State, considering them within the framework of traditional truth. This takes into account human imperfection and, specifically, the nature of the West on one hand, and the Divine Perfection on the other, which determines the most suitable form to reflect the apparent, illusory contrast between the human and the divine.

Family and State are two concentric circles of different extension reflecting the maximal circle, which is the totality of divine expression. Equidistance of all beings from the Principle that determines them to bring them back to Him, and the dependence of all creatures on the Creator are two aspects, two forms of the same reality considered in two supreme spheres, one heading to divinity as the Supreme Principle, the other to divinity as the Creator. What matters in both these aspects is the convergence towards the unique center, considered metaphysically as the Supreme Principle and naturally as the Creator. The State corresponds analogously to the first, and the Family to the second. However, State and Family converge in the concept of Monarchy, the supreme rule brought back to the original unity from which everything derives and to which it equally returns.

This harmonious convergence and divergence must necessarily reflect in the state and the family, where the principle of maximum authority and the maximum force of love will prevail. The equilibrium between authoritative norm and the force through which it is expressed – love – is represented by Justice, which, in the absolute sense, is the highest attribute of God and therefore must be the supreme virtue of the Leader and the Father. There can be no state and family without authority, love, and justice. Authority implies the rule of one, which, radiating with love, governs with justice, as the ultimate goal can only be one – the triumph of the truth of God, wherein principles and vassals, first and last, resolve.

However, love must not be mistaken for a mere sentimental and partial expression. Love is the force of authority, distributed with judgment, immune from the ego-altruistic error, which is artificial centralization and disintegration. Authority is the sovereign expression of love, akin to the recognition of the beloved by the lover. It should be considered not unilaterally, i.e., in the person of the Leader, but primarily in the subjects. What the Leader gives is precisely what is given to him, so selflessness is in function of recognizing the command, not the other way around. The Leader doesn't fulfill the will of the people; he fulfills the will of God, for the people have no will if composed of individuals, i.e., an heterogeneous mass. Nor can the assent captured demagogically through rhetorical artifices be called the will of the people. In the political sense, the term "people" therefore means nothing, and hence the will of the people will have a purely imaginary existence. If it had a real existence, it would be the will of

those who can't want anything, for they are incapable, due to their heterogeneity, of reaching a unique conclusion. Politically, the will of the people does not exist. It exists in another realm, the religious one, and only there, but then it should be primarily called "unanimity." It signifies the natural, spontaneous adherence to an order of divine truth, recognized by all, provoking the assent of all because it is aimed at all and imposed on all.

The Leader, however, has nothing to do with the people; he must not get close to them if he wants to maintain the equilibrium that justice establishes between authority and love. He is the right balance, the invisible center from which everything emanates. It's almost as if the more his authority is the expression of a love that no one perceives because it's infinitely and universally beneficial, the more strength and power he possesses. We want to make it clear that Europe can return to the Roman Tradition and renew it infinitely in its developments only if the political prejudice that governance involves a more or less malicious set of "arts," whose code is called "political norm," ceases to exist. We hope that Machiavelli, who represents secular antitradition and anti-Roman spirit, could be left behind, and instead, Europe could return to Dante, the purest advocate of Integral Fascism, which is Universal Romanity.

In reality, political norm must be traditional; it must be founded on the truth of God in a way that mirrors the order and governance of the world as closely as possible. The invisibility and immateriality of God, combined with His omnipresence, guarantee His love. Similarly, the Leader must be the invisible center from which everything rises and radiates. His power will then be love itself, flowing from him and expanding in ever longer and farther-reaching waves.

In this sense, we cannot speak of a single "people," but of multiple "peoples." The Leader, in the Roman sense, is the universal monarch, the sole ruler of that part of the world subject to his empire. If by politics we mean the art of governing, then the Leader does not need any art. He follows not the will of the people – a chimera – but the will of God for the good of the subject peoples. He is the absolute monarch, the center. In this sense, he has the Priests to his right and the Warriors to his left, the two supreme castes that express wisdom and strength.

The organization of a future traditional Europe must be based on the principles mentioned, as they exactly match the spirit of Romanity in the integral sense of the term – the perfection of two traditions unified under the hidden name of Rome. We are less concerned with formulating programs, which are dear to Western superficiality, and more concerned with hinting at the return of the traditional spirit. Without it, nothing lasting is possible even in the realm of institutions. What matters are the foundations, and the rest will vary according to circumstances that allow adaptations as long as they don't deviate from the traditional axis.

The restoration and renewal must occur from the inside out, from the metaphysical principles of tradition to their complete development in institutions. It must not be the other way around for it to be truly enduring. An institution is valid only if it reconnects with a universal principle, therefore sacred.

The modern family is undermined by two deformations that contribute to its dissolution: economic and emotional. Both factors seemingly act in opposing directions, but they converge towards the same goal: the dissociation of natural relations, the dominance of sentiment over intelligence, the weakening of the principle of authority, the brutal reversal of respect and obedience, and ultimately, the revolt of children against parents and the moral subjugation of the latter.

The traditional Roman family cannot have a stable structure without the "patria potestas," which is its natural foundation. Just as the Creator has dominion over creatures, logically, the father should be the absolute head and represent the base, the orientation, and the apex of this institution. This inversion is deeply significant in explaining the degeneration of the modern family, where the revolt against the foundations of a traditional society is most evident. This begins with a falsification of the relationship between creature and creator and is followed by the abolition of the principle of authority, which disrupts the natural order of dependence.

This happens mainly due to the intrusion of egoism, the most antitraditional expression of which is a sense of human freedom and autonomy in relation to a false reference to fragile psychological individuality. This psychological shift is fundamentally flawed, as it places the emphasis on psychological states rather than the spiritual essence. The numerous pseudo-problems of modern science, such as pedagogy, depend strictly on this absurdity manifest – treating psychological events as indicators of personality, when in fact they only constitute individuality.

In the modern family, there's minimal concern for spiritual formation. Instead, everything revolves around investigating the sensibility of the members to construct theatrically dramatic scenarios, the so-called "dramas" of misunderstood and defeated individuals. In reality, the function of the father should mainly involve abolishing these harmful psychological reactions, not by suppressing or opposing them brutally, which would only exacerbate them. Rather, he should transcend them, giving the whole family direction, tone, and purpose that members must strive towards beyond their individual preferences. Sensitivity is a decisive factor in human development, provided it is spiritually directed towards the pursuit of truth. Otherwise, if it remains self-contained, it becomes dangerously volatile and constitutes that debris-laden realm we mentioned, which operates in this life and the next with truly terrifying fertility and obscurity.

However, it's necessary to consider another modern error that doesn't just apply to the family, but to existence as a whole. It is commonly believed that freedom is greater within the family through the abolition of "patria potestas" than it could have been before. Referring to what we've said, we can

categorically state that only the person who feels, thinks, and lives traditionally – according to the spirit of divine truth – is fully the master of themselves. Those who believe they are so just to follow the torrent of their individuality will be inevitably overwhelmed in this world and the next.

In the ancient family, due to the prevailing spirit of authority, there was either obedience and respect or revolt. In the latter case, extremely intense situations arose, interesting for the clarity of positions and the naturalness with which oppositions were resolved. This led to genuine tragedy, not the trivial drama of the modern family – a sterile trickle of sentimental conflicts without any depth or grandeur.

In other words – and we'd like to emphasize this – there's a struggle within tradition itself, which is natural, always interesting, and instructive due to the clarity of contrasts and the strength of resolutions. In contrast, a struggle outside of the traditional context is utterly obscure, sterile, and futile. This struggle encompasses all human activity in general, as there's no existence without conflict or struggle. What's crucial is that this conflict and struggle occur within a traditionally constituted society, not in an anarchic society like the modern one. In the former, there will always be a solution; in the latter, there's permanent crisis without any possible resolution except for a compromise, which, regarding Europe, has become monstrous over the centuries. Continuing this would be damagingly sterile, and two solutions are possible: either people of goodwill who understand the gravity of the situation, referring to the purity of traditional principles (which for the West can only be those of universal Romanity), undertake the difficult yet not impossible task of restoration, gradually guiding the phases of a return to normalcy themselves, or events will overwhelm people.

We are convinced, for the dignity of humanity and for the sacred and august name of Rome, that people of goodwill must attempt this noble effort in the name of God's truth to restore traditional order, law, norm, and tradition to the West. They must not allow the brutality of unconscious people and events, both driven by perverse, anarchic, and antitraditional satanism, to prevail over intelligence, consciousness, and true freedom. This would require a profound action, an immense movement of restoration proceeding hierarchically from within to without, a conscious, composed, non-turbulent sacred war against the prejudices and aberrations that have undermined the existence of Europe and the West for centuries. It would be a substantial and absolute renewal that, progressively exhausting all the debris of ignorance and error that have caused this long and terrifying faint, would renew the ancient signs of ancient power in a new, full, integral life. From this renewal, the ancient liberating signs would spring forth, the flashing lightning between the two worlds – the visible and the invisible – for the return and triumph of the Spirit of God.

9. "Dante and the Sacred Culmination of the Roman Tradition”

The golden traditional vein of Rome, in the living unity of the two perfectly integrated forms, finds its entirety in Dante, who was the first to reveal the mystery of Sacred Romanity, reaching the creative

synthesis of elements contained in the ancient and new tradition, for which he can be called the prophet of Fascist Catholicism in the absolute sense of the expression.

In him, poetry resumes its sacred function and destination. It follows 'the footsteps,' as Boccaccio says, the traces 'of the Holy Spirit.' It is no longer psychological and artificially descriptive but initiatory, revelatory, and transformative. While theology is explanatory and proceeds discursively, bending to the limits of reason enlightened by revelation, poetry grasps with supersensible intuition the mystery of symbols and internalizes them, transforming them into states, experiencing them, surpassing their representational exteriority in order to make them the most suitable vehicle for liberation. In this sense, and only in this sense, Dante is a poet, and the Commedia is a sacred poem, a vehicle of divine truth and the supreme effort, perhaps the highest ever accomplished, to transform the sensible image into a motive for the realization of metaphysical and traditional principles, perceived in both ancient and new directions, indissolubly unified in the name or cult of Rome, which is the seal of the divine song.

Hence Dante's universality, unique among men and poets, although the anagogic interpretation of the Commedia has not yet been attempted, as it can only be accomplished and realized ascetically by those who belong to the Race of the Spirit and are the true key-bearers of sacred knowledge and the carriers of divine power. The Commedia is the supreme pilgrimage of worlds considered as the unique temple of God: if the starting point is the earth and the destination is the heavens, this apparent duality shows man only what he must reach when he is what he is, what he must become to be what he is, and how his earthly humanity is nothing but a veil, removed which reveals the Divine Reality in its original unity, the ineffability of the Ineffable. Here, only poetry ceases, and with the realization of the mystery of man, which is the Reality of God, the Commedia ends, because the pilgrimage is complete, the goal is achieved, death is overcome, the "fieri" (the ego) has become "esse" (being), and the esse is the radical inessence of the Divine Night.

Earth and heaven dissolve in the final smile of the Commedia when the gleaming axe that dominates the Lictorial Fascio, resolving the enigma of Janus bifrons through the plenary universality of the Cross, has revealed the occult name of Rome and dissolved the fire of Vesta on the lips of the Lord of the ultimate rite. Here, the mystery ceases, and the dazzling lightning ceases in the essential tonality of Silence, the lord of Forms and Rhythms, the supreme culmination of integral realization. The ancient and new tradition has led the poet to the secret of the Primordial Tradition, to the "joy that transcends all sweetness." In the paradisiacal vortex, the traditional knot is fulfilled and, in its fulfillment, dissolves, and there can be nothing else but what is wholly and completely.

This is the miracle of the occult name of Rome, and this is the reality of Dante and the Commedia. The vision of the apex, in the measure so imperfect of expression that attempts to grasp its mystery, allows for a better understanding of the base and progress, and, most importantly for our task, the unification of the two traditions in Rome, that is, in the Spirit of God. It is not possible to mention this except figuratively in this simple introduction to the doctrine of Roman Tradition, which cannot and does not want to be more than what it is, a vestibule to the Temple, a preparation for the integral restoration of Traditional Romanity contained in the Commedia, which is the sacred poem of Rome, not ancient and new anymore, but eternal.

If Virgil represents the ancient tradition and Beatrice the new tradition, and if, at the threshold of the Terrestrial Paradise, Virgil disappears before Beatrice, even Beatrice vanishes when the divine mystery is grasped by Dante in its immediate realization, and what remains then, above the two traditions forever united, is, culminantly, Rome.

Virgil guides the poet through the world of Forms and Rhythms, in the two spheres of bodies and shadows that he knows perfectly because he belongs to a tradition in which these two domains were particularly observed and studied, domains that constitute the subterranean and sublunar afterlife whose secrets are extensively treated in the three Virgilian works "under the veil of strange verses." The ancient Roman tradition attached great importance to the knowledge of the helical and psychic world governed by laws of internal, hidden order that embrace the totality of beings and things, always considered with reference to the forces of which they are the expression. The so-called "concreteness" of the Romans was based precisely on the precise sense of these forces that act very visibly in human existence, inserting an occult network of which events, especially those "casual" as the common people believe, are the most significant effects: these forces are either propitiated, dominated, or determined. In the Commedia, Virgil represents the knowledge of the two subterranean and supraterrestrial worlds, the latter term being understood in the very precise sense that must be given to the third element, the air, to which the subtle elements, the Rhythms, symbolically correspond, more for their "diffusiveness" than for their nature. In hell, we witness the extreme concretion of these unleashed forces, so to speak, precipitated into the closed vortex of ignorance, while in Purgatory, we see them liberated from the formal element, in their spontaneous structure of a subtle body, a shadow. Virgil guides his disciple with "art" to the threshold of the Terrestrial Paradise, from which the ascent to the paradisiacal degrees, that is, to the higher states that are forbidden to him because they can only be realized through the Revealed Science, Beatrice, will begin. Until now, the two traditions remain separate, even though resolved in each other, which indicates Dante's dismay at Virgil's disappearance before the vision of Beatrice. In the Terrestrial Paradise, there is an explanation of traditional integration, following the theory that leads the symbolic chariot before the central tree, which shines again, revealing the realms of Silence where the ascent to divine states is completed. In other words, the second tradition does not oppose but reveals the first one, fully leading it back to the invisible center from which everything emanates and to which everything returns, provided it is stripped of its original essence. What is Imperium in the first tradition becomes Regnum in the second, and while separately they respectively indicate temporal power and spiritual authority, there is an absolute seat where they converge and unify, and this seat, materially, symbolically, and truly, is Rome. Thus, while the second tradition illuminates and reveals the first one, the first one precedes, prepares, and exists solely for the affirmation of the second one. There is an initial necessary opposition that is resolved only in Rome, where a unifying center is found, which is simultaneously the neutral point where traditional dissension ceases.

It is not easy to express this succession and fusion, which should not be considered historically but on a level where symbolic values remain such, even if unknown or unrecognized until a new light suddenly illuminates and reveals them. For the two traditions we are dealing with, Rome is this light, and the Commedia is the poem of sacred, unifying, and sovereign Rome, while Fascism is the operator of the

synthesis in which the two forms compose themselves in a new revelation of power. Dante's greatness lies in the assertion of these two aspects, the ancient and the new form, of the same tradition, which is Roman universality. While in De Monarchia, he fights for the salvation of truth by reclaiming from the ancient tradition what should remain to support the second one, in the Commedia, he achieves the realizative fusion, what we should call traditional perpetuity, showing the reality of a transmutation in all its degrees that encompasses beings and elements, the world and the beyond-world, earth and heaven, from Forms to Rhythms in Silence.

Thus, he is the upholder of Sacred Science in the living entirety, not merely theoretical, of Roman Tradition, of Imperium and Regnum. The ancient and new traditions mutually substantiate each other, escaping the incongruity of a conflict that would impoverish them, preventing their supreme synthesis, which practically is the balance between the temporal and the spiritual and, in the process of realization, the complete transfiguration, the integral initiation, the real ascent from the earth to the elemental and trans-elemental heaven. All the symbols of ancient tradition come alive in the creative light of conquest and revelation, and the Argonautic expedition finds its fulfillment in the revelation of the true face of God, with which the last canto of the "Sacred Poem" concludes. Dante wears the golden fleece, the garment of glory, in the great light of Rome, the supreme apex in the radiant circularity of the Ineffable. All traditional sciences converge in the Commedia through a dynamic complexity of states and a perfect understanding of transitions within the three worlds through which the process of cosmic-human illusion unfolds, culminating in its resolution in the supreme principle in the three phases corresponding to the death, resurrection, and transfiguration of man into God.

The process of death is slow, gradual, and encompasses the entire terrestrial experience in its innermost forms. In the moral sphere, it corresponds to vices, that is, animality. Hence, the descending hierarchy of the infernal world, where the realizative interiority assumes upon itself the entire human development, reducing it to a totalizing unity of life integrated into the being that light had and light lost, Lucifer. He represents the maximum concretion in the scheme of the diabolic unity, the inverse reflection of the divine unity, which also has a trinitarian analogy in the three faces that are antithetically turned, while in God, they are homocentric and confluent.

In his immense body, human plurality resolves itself by coagulating, solidifying, petrifying. He represents the fall, predestination, the final earthly congealing of the impassable waters, frost, the totalization of ignorance and darkness. His night corresponds, according to the inverse analogy, to the night of God, the pre-creative indistinction in which all determinations of being merge, just as in him, all determinations of non-being, i.e., evil, are unified. The analogy is perfect in that Lucifer is the first and the last, just as God is the alpha and the omega, but whereas in the first case, there is a duality of movement represented by the fall, in the second case, we have the essential unity of the opposites considered as the two converging points of the divine cycle. Lucifer, who was the first, is now the last: in him, the temporal cycle resolves into the eternity of evil, just as in God, it resolves into the eternity of good. The two capital antitheses represent what we could call the maximum critical polarity, the terrifying point of active realization, precisely where Virgil laboriously performs the overturning, a

rectification, whereby the descending interiority becomes ascending, and the place of damnation becomes the foundation of salvation.

From the stone-like precipitance symbolized by Lucifer, the upward rectification begins, and the stone, which is concretion and fall, becomes the necessary base for the flight towards elemental complexity and transelemental totality. Purgatorio is the place of the second birth, from Forms to Rhythms, in a hierarchical purification indicated by the seven steps. It is not a passage from Forms to Rhythms but a resolution of Forms into Rhythms, of the body into the shadow, of corporeality into psychic, so that even the latter dissolves into spirituality, which is the Silence, the Paradiso. Virgil's "art" is the perfect knowledge of the two spheres, Forms, and Rhythms, through which the hierarchical liberation from human and terrestrial fallacy is achieved since there is only one reality, that of God. But consciousness of this reality is only gained when it is integrated, realized, and becomes one's own. Until this is accomplished, it is necessary to traverse the degrees of development, which, from the human perspective, correspond to Inferno, Purgatorio, and Paradiso. In the Commedia, Dante proposes and exposes the complete, integral initiatory experience, through the positive, lived knowledge of all the degrees that lead from the human to the divine. In the first two realms, ancient tradition is sufficient to complete this actually traveled itinerary, and Virgil represents the science and knowledge of the laws that govern the subterranean and sublunary world. He disappears in front of Beatrice because he dissolves into her, completes himself in her, not because he opposes her, as it would happen if Dante had considered the two traditions irreconcilably different and antagonistic, as many believe, both those who exalt the first and those who oppose it to the second. Beatrice appears at the moment when the first guide, Virgil, has completed his work and embraces the thick and subtle manifestation, the Forms, and the Rhythms. The exercise of human reason in its complete and normal development naturally leads into the sphere where a process of indication begins in the degrees of the formless, i.e., in the zone of Silence, symbolically represented by the heavens. Here, the Sacred Science, Beatrice, unfolds the integrative cycles of unity in a flight that is light and flaming rising among the Rhythms, circling in the fullness of the Divine Being.

The trinitarian schema expands into the hierarchical assumption of the ninefold, radiant wings that facet the divine infinity in the joyful love of Angels, Archangels, Principalities, Powers, Virtues, Dominions, Thrones, Cherubim, Seraphim, where the celestiality is inscribed in relationships of light and radiance in the face of the surpassed, resolved, and dissolved terrestrial reality in the divine whirlpool. Still, in the first seven heavens, the divisibility of light with the planetary vortex remains, in a progressive realization of perfections in unity, the unfolding of radiations in the body of the divine diamond. In the dwelling of the sun, where the zodiacal belt sums up its perfection, the ternary and the quaternary are dissolved in the supreme synthesis of the Trinity (12 = 1 + 2 = 3), the mystery of the Perfect Man, the Triumphant Christ, emerges, the perfection of the divine filiality in the absolute assumption of radiance. The creative process culminates in the ninth heaven of trinitarian perfection, assuming in each of the Divine Persons the seal of the others to project the mystery of the Ineffable into creative circularity. Finally, at the absolute level, the perpetuity culminates in the eternal scheme of worlds, the Empyrean.

Here, Beatrice disappears, not like Virgil to allow for progress, attainment, and completion but to dissolve the mystery of the Last Threshold, where the virginal matrix fulfills the cyclic reduction of light in the very front of God. The last degree of Silence integrates itself in the very bed of the Divine Night, where the pulse of the Ineffable vibrates in the realizational unity of God, the Supreme Zero, the transcendence of fullness itself, the darkness of the Ineffable.

The external merits purely literary that the common people, the profanum vulgus, admire in Dante have no importance and would render null the value of the Commedia in the eyes of Dante himself and those who can and understand the purpose for which the poem was composed. One should be ashamed to speak still and only of "art," "poetry," and "ingenious construction" in the modern sense of the word when referring to Dante's work, which is solely and eminently sacred in spirit and structure. The allusions to historical characters are clearly motivated by Cacciaguida at the end of Canto XVII of Paradiso. But these allusions conceal much more than what is perceived by the profane, who can understand, in a traditional sense, the central motif and general orientation, but may never be able to fully explain it due to the impossibility of tracing the elements of a tradition that, in Dante's time, was entirely oral. As for the constant force and expressiveness in Dante's work, it is due to the substance of the subjects treated: it is poetry of inspiration in the absolute sacred sense of the word. Those who understand what is meant by such an expression know the powerful imprinting force of the realizational wave that shapes the word into a sort of revealing plasma where the perfect reflective miracle takes place. The rhythm itself and the homophony adapt to the state that one wishes to express, forming fixed figures or normative footprints where the transfigurative synthesis from image to idea takes place, replacing the initiatic oral transmission.

Therefore, modern scholars who have been reading, studying, and commenting on Dante for centuries must resign themselves to understanding nothing if they persist in not considering him as a vate, a sacred poet whose work is the highest and perhaps only expression of the Roman Tradition, eternally renewed synthesis of the two traditional forms that found their completeness and perfection in Rome, in its hidden name. Here lies Dante's greatness and true originality. The perfection and vibrancy of his expression are due to the sacred character of poetry, which captures the eternal light of revelation within the ephemeral phantoms and condenses it into radiant syntheses. In Dante, East and West are balanced in a unique center, which fundamentally is the Primordial Tradition, the culminatingly unique and supremely realizational traditional universality. Never during the Middle Ages were the connections between East and West so close, and never as in those great centuries did the traditional elements complete and reveal themselves through direct oral transmission from master to disciple and from disciple to disciple.

Dante appears precisely at the end of this era, in a period when Dominican and Franciscan orders, although already degenerate and hostile, had delineated the two main paths of divine realization, the cherubic and seraphic, homocentric though divergent in nature and process. He essentially unifies these two paths, fascifying them without mixing them. It is essential to note that when we use the term "fascify," we do not mean anything remotely related to syncretism or mixture. Fascifying in the pure

traditional sense means giving each path, each element, a unique direction, a center, an axis, without blending them. This is the novelty of traditional fixity. The connection that binds the twelve rods of the Fascio Littorio is one, and the powerful expression conveyed by the double-headed axe is one as well. The emblem is traditionally profound because it represents the convergence in the vertical sense, that is, of elevation and conquest. In Dante, the fascification is supreme, East and West, ancient and new Rome, temporal and spiritual, earth and heaven, world and superworld, man and God, everything accentuates, combines, and unifies into a supreme vertex, which is Rome. This is the Sacred Fascism, the true triumph of justice and truth in man and the world. That there may be conflicts, struggles, and falls, that does not matter as long as they occur within a traditional society where everything is composed in the supreme equilibrium ensured by the Clavigeri and Fascigeri, by the Regnum and the Imperium forever unified in Rome.

This is the perpetual peace, the universal peace to which Dante constantly refers in De Monarchia and in the Comedia: the attainment of the traditional equilibrium that alone can contain and nullify, in a superior realm of harmony, the inevitable conflicts and disputes in the world. In a world ruled by duality, it is not possible to avoid contrast, without which the supreme unifying element, Rome, would be suppressed. However, once this element is restored to its true function, and the foundations of the Roman Tradition are reinstated in their living integrity, a new greatness would rise upon the present ruin of the Western world, a new purity of life and thought, and the Temple protected by swords would rise in the light of Rome for the glory of God in the heavens and the peace of men on earth.

Conclusion

We believe that the Western world can escape the catastrophe that threatens it, a catastrophe more internal than external because the latter would only be a consequence of the former, not vice versa as superficially imagined. A great malaise has prevailed for centuries in this Europe where subversive forces of anti-tradition have taken the upper hand, emboldened by the acquiescence of those who, albeit imperfectly, understand and feel the discomfort of a state of affairs that continues to deteriorate. However, they neither know nor dare to point out the remedy and remain terrified by the importance and vastness of the traditional restoration that alone could lead the world to the true peace of Rome, which is conquest and not torpor, life and not death, transcendence and not sterile or fallen return.

A dangerous wave of pessimism engulfs any constructive endeavor because there is an insistence on believing that the process of renewal can be accomplished from the outside to the inside, contrary to all principles of logic and common sense. It is necessary for it to happen from the inside to the outside instead. By this, we do not currently mean that everyone must become aware of the traditional truth, which would automatically change the face of the world. It's enough for a few to have this awareness and to act in accordance, internally and externally, within themselves and in others. Internally, they should strive to realize the truth rather than just think about it, and externally, they should endeavor to enlighten others and lead them back to the precise meaning of life and the true destiny of humanity, which is in this world only to reach another, a conquest for which it must prepare by directing all its

activity toward the supreme goal. And we repeat that only in this way would life become rich in values and fruitful once again, from all points of view, and the current orgasm, agitation, and turmoil would give way to calm, peace, and serenity of life and thought. Reversing the proposition cherished by Western romantic pessimism, we would say that true happiness lies in knowing, not in not knowing or not wanting to know. The awareness of the cosmic-human illusion and its resolution in the supreme Principle enriches rather than impoverishes, intensifies rather than slows down the rhythm of life, restoring its natural and divine spontaneity that recomposes Forms and Rhythms in the original Silence.

We would like to make contemporary people understand that the return to the Roman Tradition means everything: truth, justice, beauty, happiness. It is not about transforming the world into an indefinite theory of ascetics, but simply allowing each individual the normal development of their nature. This is because "to each his own" even in the common and external sense of the phrase means giving each person the normal exercise of the freedom they deserve. Modern Western society has brought about a deplorable, inhuman confusion, reducing quality to quantity, deviating from the democratic and leveling poison. In contrast, tradition implies a clear qualitative difference, as it is founded on the universally evident truth of the natural inequality of humans. But this inequality doesn't mean conflict or disagreement, or at least it is reduced to such only due to a satanic inversion of relationships when there is no center of equilibrium, no neutral point, no supreme goal, the traditional axis toward which everything tends and in which all conflicts necessarily resolve. Therefore, let there be Priests, Warriors, Workers, a Chief, but let all, without exception, strive for a single goal, a single purpose: the exaltation of the Supreme Reality. Only the caste order can ensure true unity, true harmony arising from the normal exercise of one's faculties according to their respective nature, what is called freedom.

The true nature of man is not at all constituted by physical impulse or turbid psychic complexity, but by the spirit that is the light of God when it reveals itself in God and is fulfilled in God. This light is more or less vivid, more or less visible in individuals and manifests itself in various ways, to varying degrees, contemplatively or actively, in the pursuit of knowledge or in the realm of action. Let contemplatives carry out their activity according to their own nature, and let the active individuals similarly realize what they can, guided by the spontaneous orientation of their faculties. However, since contemplation alone assures the integral possession of divine truth, and those who dedicate themselves to it represent a minority, it is necessary, if only out of a sense of respect and protective generosity, to safeguard this minority that ensures the solidity of the traditional axis, that maintains a continuous connection between man and the divine, that in short gives without receiving and offers without taking anything in return. These are the Priests who must be so in reality and not out of mere traditionalism, as tradition and traditionalism are distinct: one is life, the other is death; one is nucleus, center, the other a marginal residue. In fact, we will say that tradition must suppress traditionalism, which does not treasure the past but speculates on the past like false nobility, that of the fallen and the degenerate, which reverts to a dead name, a sterile title, a lifeless lineage. Alongside the true Priests, there should be true Warriors, and above them, the Chief, while the Workers will constitute the foundational element of traditional society, the cement of the traditional edifice. With fewer responsibilities, they must necessarily obey those who possess it fully and face it both in contemplative and active life. This responsibility is immense because it involves preserving and defending the Regnum and the Imperium, the inexhaustible source of

Divine Expression, and the great river that flows from it, which must be contained between its banks or skillfully diverted into irrigation and fertilizing channels.

The Regnum and the Imperium constitute the entirety of the Roman Tradition and fully realize the "Gloria in excelsis Deo et pax in terra hominibus bonae voluntatis," the triumph of God and the sacred dignity of true human freedom. This is the restoration of Rome that alone can save the West and the world because it alone represents the balance between East and West, which, reduced to an exemplifying scheme, translates into harmony between Contemplation and Action.

Rome owes its origin, its tradition, its sacred character to the East, and it cannot behave towards it other than as a daughter towards a venerable mother. This must be said with absolute and great spirituality. Just as the sun rises in the East and sets in the West, so tradition, in its visible aspect and not in its absolute unity, moves from East to West to complete its full and vivifying cycle. Let's not forget this basic truth and this easy and evident analogy.

It follows, therefore, that the Roman Tradition owes respect and understanding to the venerable traditions of the East, which arose before and after it. In this respect and understanding lies the greatness and justice of the Roman Tradition. Otherwise, the function of Rome would not be sacred, universal, or fitting to its providential nature and destiny. The work of Romanity embraces the whole earth because it is unifying, integrating, universal. It wants to save the world, not lose it, to redeem and liberate it, not enslave and oppress it. However, as we mentioned, it is necessary that it undertake this Holy War for the eradication of ignorance and error and the restoration of the great traditional axis. The Western world, deviated for centuries, can find its balance in Rome, but it must understand that Rome is sacred and divine in its name, immense in its mission, and magnificent in its destiny. What centuries have destroyed can be rebuilt on ancient foundations in a short period, but with new developments, by a few men of goodwill who obey only the truth and live, think, and act solely in the Spirit of God.

To return to a standard of truth and justice, the unification of Europe is necessary, the centralization of all peoples under the Lictor's Bundle (Fascio Littorio), in order to constitute a single entity like the twelve rods surmounted by the emblem of power, the double-headed axe.

What we propose is the realization of Dante's dream, in the name of which we can address the entire world because the entire world knows the traveler of the three worlds and the poet of freedom. We are not proposing exclusive solutions or unrealistic ideologies, but rather perpetual peace that admits all conflicts, all dissensions, all wars but resolves them, understands them, harmonizes them within the bosom and sphere of the Roman Tradition.

Only the traditional return can ensure true human freedom and the true freedom of peoples, for there is no freedom except in God and in those men who walk in the path of God. Not sentiment, not passion, not human reason, and only human reason can restore dignity and freedom to man and to peoples. Only the spirit can work the miracle in this barbaric West, consumed by the error of consciences, the impulse of disorderly sentimentality, and subjugation to profane science, which has destroyed the Temple and replaced it with a diabolical surrogate, the machine. And the machine will kill man if man does not find the strength to break it, tearing with it all the prejudices, all the errors, all the aberrations of which it is the concretion, the occlusive precipitation.

The phases of this immense traditional restoration will occur automatically as long as the traditional spirit returns, as long as it proceeds from within to the outside, from the reform of consciousness, and not just from the reform of existence, which would be a compromise but not a conquest. We propose the new dignity of the West in what it has had that is purer, nobler, and higher: Roman Universality. This universality implies a return to traditional society, the reconstitution of castes, the existence of a unique Chief who maintains the balance between Contemplation and Action, between Priests and Warriors for the good and prosperity of the Workers. Nothing is impossible for those who are vivified by the spirit of God and who are not led astray by blinding pessimism or partial and superficial optimism. Truth must be contemplated and lived seriously, simply, and courageously, and the love directed towards it must be deep, original, and invincible. Should the West persist in the systematic rejection of truth, it will inevitably collapse like a monstrously constructed and monstrously defended building.

However, we believe that Rome can and must still save the world by restoring to it freedom, the honor of truth, and the love of knowledge, for only what is true is sacred, and the transience of human and earthly things is traditionally the vestibule, the necessary preparation, the natural vehicle that guides towards the conquest of the Supramundane and towards the purest light and ardor of the Love that moves the sun and the other stars.

Julius Evola

Revolt Against the Modern World

Considered by many as the author's main work, this volume demonstrates that as early as 1934 in Italy, a revolt had been proclaimed against contemporary civilization that goes far beyond the various disordered and anarchic "protests" of today. This revolt was truly "global," in the sense that it not only focuses on the ultimate aspects of the modern world, the "consumer society," technocracy, and everything else, but it goes much deeper, tracing back to the causes, indicating the processes that have long exerted a destructive action on every value, ideal, and form of higher organization of existence. The "revolt" is presented to the reader only as a natural consequence after a comparative study that encompasses various civilizations, indicating what in various domains of existence can claim a character of superior normality: thus for the State, law, action, the conception of life and death, the sacred, social articulations, sex, war, etc., in addition to those paths that have already been indicated to lead the

individual beyond the human condition, rather than gradually reducing him to a faceless being dominated by matter and economics, pursuing only forms of dull well-being, like a human animal.

Julius Evola

Metaphysics of Sex

The author considers sex and the experience of sex from aspects and dimensions different from those on which current psychological, sexological, and even psychoanalytic research has focused. Given that the current era is characterized by a kind of obsession with sex and women, and also that psychoanalysis has tried to emphasize sex as a dark and sub-personal elementary power, his purpose has been to discover a reality of it that is no less profound but of a superior, transcendent nature. The research is aimed at discovering not only in the most intense forms of erotic life but also in common love, flashes of a "transcendence," momentary removals of the limits of ordinary human consciousness for both men and women, and even openings onto the super-sensible.

Julius Evola

Mask and Face of Contemporary Spiritualism

Today, numerous circles are once again interested in the super-sensible and resuming "occult" and esoteric doctrines, sometimes even engaging in various evocative practices, seeking unusual experiences, "initiations," and the like. All of this is often considered slightly as a form of "spiritualism," and the return to the super-sensible is seen as something positive in contrast to the materialism of our days. However, the background of these tendencies, the dangers they present to the values of personality, the confusions and doctrinal deviations they imply, are overlooked. This book aims to systematically clarify, distinguishing the positive from the negative, and indicate in which direction true supernaturalism should be sought. Spiritualism, metapsychics, theosophy, anthroposophy, "Christian esotericism," neo-mysticism, Krishnamurti, "occultism," and other currents are analyzed. The present new edition is expanded, as it includes the examination of additional tendencies, such as those associated with Gurdjieff and Crowley, and the strange interest today aroused by magic and even Satanism.

Julius Evola

Hermetic Tradition

This book systematically presents the Hermetic-alchemical tradition, with constant and numerous references to sources, according to this essential aspect. It clearly distinguishes itself from some attempts at non-chemical interpretation of alchemy, such as those of Jung and Silberer, because it does not involve psychological interpretations, let alone psychoanalytical ones. Instead, it considers much deeper realities that need to be referred primarily to traditional teachings and the general conception of the world and human beings that formed the basis for the entirety of esoteric and mystical doctrines, both Western and Eastern. The book comprises two parts, the first of which deals with Hermetic-alchemical doctrines and symbolism (providing the reader with an indispensable key if they were to

potentially study texts); the second part explains operational procedures which, in terms of a science in its own positive way, and not mystical digressions, pursue the essential purpose of transmutation and integration of the human being.

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